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THE CATHOLIC'S PREPARATION FOR THE COUNCIL[1]

If, as St. Ignatius of Antioch teaches, Jesus Christ is the *gnomé*, the statement, the judgment of God, or if He is, as Gregory Nazianzen calls Him, the *oros* or the definition of the Father, why should we not think of the decisions of the forthcoming council as a visit, an apparition, or an advent of the Lord? This is a coming for which we must prepare ourselves well, as we must certainly prepare ourselves for Our Lord's final coming. We must be awake, and we must have our lamps well filled with the oil of virgins.

Obviously the first step in the preparation for the forthcoming council must be that of considering what an ecumenical council really is.

Here we must make it our business to speak, not merely as historians, but according to the actual teaching of the Church, which has an infallible awareness of what it ought to be, because, guided by the Holy Ghost, it has the holy intention to become just that.

Here, listed under eleven principal points, is the basic teaching about the nature of the ecumenical council, and about its place in the economy of salvation.

(1) Jesus Christ has willed that men should receive the fruits of His redemption within a supernatural community, into which they are meant to be visibly incorporated. That community is the Church.

"He that believeth and is baptized shall be saved: but he that believeth not shall be condemned."

"Outside of the Church, no one is saved."

"No one can have God as a Father who has not the Church as a Mother."

"No one will attain to salvation or to eternal life unless he has Christ as a Head. And no one has Christ as a Head unless he be in His Body, which is the Church."

[1] The French original of this article was printed in the March-April 1959 number of the *Bulletin de l'Oeuvre de St. François de Sales.*

(2) Jesus Christ has willed that His Church should be governed by leaders who have received from Him the sacred power to teach His doctrine, to administer His sacraments, to perform acts of public worship, and to direct the religious conduct of His faithful.

"As the Father hath sent me, I also send you."—"He who hears you, hears me, he who rejects you, rejects me."—"All power is given to me in heaven and in earth. Going therefore, teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you."

This mission indicates the three powers of the Apostles and of their successors: *magisterium* or teaching, order or sanctification, and government or jurisdiction. These three powers extend to everything which, directly or indirectly, has reference to the eternal salvation of Christians.

But St. Peter received this power in a way different from that in which the rest of the Apostles received it.

(3) St. Peter alone possesses the supremacy, the plenitude, and the universality of that power.

"Thou art Peter, and upon this rock I will build my church. And the gates of hell shall not prevail against it."

"And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven."

"Feed my lambs . . . feed my sheep."

This power is not a personal gift made to St. Peter. Rather it is a permanent institution, a qualification which is meant to be passed on to his successors. It is meant to last as long as the Church militant itself lasts, since it is the visible foundation of the Church militant.

The successor of St. Peter is the Pope, the Bishop of Rome.

These are the attributes of the Pope's religious power:

(a) It is universal, with respect to persons, places, and things.

(b) It is complete or plenary, in that it is not a share in any more extensive power. The Pope is able to do anything pertaining to the government of the Church without the consent of the other bishops, and without the consent of the Church itself.

(c) It is supreme. It is not subject to any other religious authority, and every other religious authority is subject to it. The Pope has authority over all the other bishops, taken individually or collectively.

This primacy of the Roman Pontiff is not that of the first among equals, which would be merely a primacy of honor. It is truly a primacy of jurisdiction.

(d) It is an ordinary power. It is attached to the papal office itself. It is regular and permanent.

(e) It is immediate, with reference to all the faithful, and to all the priests and all the bishops.

(f) It comes immediately from Christ. It does not come by way of delegation from any other authority.

(4) The bishops are the true successors of the Apostles, but the power of jurisdiction possessed by the individual bishop is limited to a definite territory.

Within his own territory, the individual bishop is definitely not a mere vicar of the Pope. He has an ordinary power. But he exercises this power cumulatively with the Pope, and the Pope may restrict it if he sees fit to do so.

Even when he is associated with others, the individual bishop has no power outside of his own diocese, unless the Pope himself grants him such power.

(5) The juridical terms employed in the paragraphs above must not lead us to forget the fact that the Church is a living Body, that it lives in Christ, and that Christ is completed in it. Neither must we forget that the legal structure of its supernatural organization is only the human, temporal, and inevitable rind of its inward life. That inward life of the Church is entirely mystical and is known to God alone.

This society is not born of any written charter, but from the open side of Christ upon the Cross. Its members are called sheep, and its rulers are shepherds. For these shepherds, the act of governing means giving their lives for the sheep.

All Catholic activity must continually be translated and resolved into these sacred terms: to make Christ increase in each individual man and in all humanity.

(6) First of all this activity is carried on in an ordinary manner,

in line with the common run of earthly existence. Within the range of this ordinary activity are liturgical worship, reception of the sacraments, works of asceticism, the propagation of the faith, the defense of the faith, and the usual outward works.

From his supreme position in the Church, the Pope supervises this activity. He is aided by the bishops, and the bishops are aided by the priests. All the faithful collaborate to a certain extent in this activity. What the men of our time call Catholic Action is nothing else than this collaboration, with variable and contingent forms.

But it can happen that extraordinary circumstances call for an equally extraordinary manifestation of ecclesiastical government.

When this happens, and without being forced to do so, but only because he judges it opportune, the Pope calls for a consultation and a decision of an assembly of bishops. Such an assembly is an ecclesiastical council.

(7) When a council is convoked for the interest of one ecclesiastical province, it is called a provincial council.

Many provinces can gather into a general council, one, for example, that is concerned with an entire nation. But the vocabulary of ecclesiastical law does not recognize, and shows antipathy towards, the term "national council." It calls an assembly in which the bishops of many provinces are gathered a plenary council. In order to be legitimate, any provincial or plenary council must have the permission of the Roman Pontiff, who designates a legate to convoke it and to preside over it.

(8) When a council is meant to deal with the interests of the entire Catholic world, it is called an ecumenical council. The institution and the authority of the ecumenical council are implicitly contained in the words in which Our Lord gave to the college of the apostles, united to St. Peter, the power to bind and to loose, and the power to teach all nations to observe His commandments.

The nature, the object, and the technicalities of such an assembly have been stated precisely over the course of the centuries.

The actually existing canon law has given the most recent definition. A council can be ecumenical only if it is convoked, presided over (either personally or through a legate), and confirmed by the Pope. It is the Roman Pontiff who decides the matters that are to be treated and the order in which they are to be considered. He

alone is competent to transfer the council, suspend it, or close it. He alone, by his confirmation and his promulgation, gives definitive force to its decrees.

By Our Lord's own institution, only the Pope and the residential bishops (that is, the bishops who actually have jurisdiction in their own dioceses) are members of an ecumenical council by divine law. The positive law of the Church, however, also gives a deliberative vote in such councils to Cardinals who are not residential bishops, and to others listed in the Code of Canon Law.

The same Code adds that theologians and experts in canon law may also be invited to the council, but states that they have only a consultative vote in such an assembly.

No precise figure has ever been fixed for the number of bishops requisite for an ecumenical council. It suffices that there be a sufficient number of bishops present in order that the universal Church should be considered as represented by these bishops.

(9) It is most important to define the exact authority of the ecumenical council, and especially to consider it in relation to the authority of the Sovereign Pontiff.

(a) The ecumenical council possesses supreme power over the universal Church.

(b) That power, however, is definitely not above the power of the Pope, since the power of the ecumenical council does not exist apart from that of the Pope. We must not lose sight of the fact that the power of each bishop, taken individually, is limited to his own diocese. Considered materially, the simple addition of other bishops, however numerous they might be, cannot confer on the assembly that authority over the universal Church which is radically lacking in all the individuals who compose it. What confers this authority over the universal Church upon the assembly is the formal authority which the will of the Pope accords to the council, and which the Pope alone can give.

In other words, in the council, the bishops with the Pope constitute one social body and only one subject possessing supreme power.

(c) It follows thus that there could never be an appeal from the judgment of the Pope to that of an ecumenical council.

(d) Thus understood, the ecumenical council is, through the

divine assistance promised by Our Lord, infallible, but only in the definitive decrees which it pronounces in the field of faith and morals.

(10) Certain people may ask what purpose an ecumenical council can serve if, after all, the Pope by himself possesses as much authority as the council and the council has authority only when it is joined with the Pope. To such people these answers should be given:

(a) Ecumenical councils have been instituted, and thus willed, by Jesus Christ, as we have seen above (n. 8). Thus they are in no way superfluous.

(b) Although they are subordinated to the Pope as the members of a body are subordinated to the head, the Fathers of an ecumenical council are true judges, endowed with a personal power which they possess only in such a council.

(c) Although the decisions of a council have no more authority than those issued by the Pope alone, they have a greater solemnity, through the striking manifestation of the Church's unity given by the council and by the weight which the agreement of the bishops from all parts of the world gives to the dogmatic definitions and to the disciplinary decrees of the assembly.

Our Lord's own assistance has been promised where such accord exists. "Again I say to you that if two of you shall consent upon earth concerning any thing whatsover they shall ask, it shall be done to them by my Father who is in heaven. For where there are two or three gathered together in my name, there am I in the midst of them."

We may add that both in the preparation for the council and in its acts, the experience, the reflection, and the personal graces of each bishop bring to the common deliberation a richness or a help which, in the actual order of divine providence, bears some resemblance to God's supernatural inspiration.

Nothing could be more false than the conception of a council gathered merely for the sake of form, like some outmoded political organ. History itself gives the lie to such a notion.

In this light we can understand the astonishing statement of St. Gregory the Great, who said: "I declare that I receive and venerate the four councils as I receive and venerate the four books of

the holy Gospel." He was speaking, of course, of the first four ecumenical councils.

(11) What is the program of an ecumenical council? It will be that which the Pope himself shall decide to adopt, after having heard and followed the counsel he chooses to hear and to follow. Speaking, in general, of the matters to be considered in a provincial council, the Code of Canon Law enumerates the following objectives: carefully to consider and to decide which seems opportune for the progress of the faith, the direction of morals, the correction of abuses, the solution of controversies, and the observation or the introduction of an identical discipline."

* * * * *

Now we come to our main point, the preparation of the individual Catholic for the forthcoming ecumenical council.

Properly to appreciate so highly important an event, the soul of the individual Christian ought to use all of its power to raise itself up to the consideration of the thought and of the will of Our Lord Jesus Christ. It should consider Him at the Last Supper, on the Cross, and now at the right hand of His Father. Our Lord has thought of this forthcoming council. He is thinking now of this gathering of the men to whom He has confided the sheep who have been purchased by the price of His Blood.

Woe to us, Catholics, if, contaminated by the poisons of an age that has been jaded by a superfluity of shows, of spectacles, and of spectaculars, we come to look upon this holy reunion of the universal Church as an object of curiosity, as an occasion for taking pictures, as a parade of celebrities. Alas, something of the kind happened on the occasion of the death and the funeral of a venerated Pope.

Woe to us if, deceived by what St. Paul would call an animal point of view, we allow ourselves to think of this Upper Room of Pentecost more or less in terms of a political congress, with its parties, its motions, its amendments, its intrigues, its mutual concessions, and finally with ambiguous declarations on which all can agree, but which clarify nothing.

Woe to us if, carried away by routine or laziness, we think of this council of the apostolic college as a great circle of study for

"militants," or as a magnificent reunion of a deanery, or a super-crossroads of atomic age dimensions.

Woe to us if, deceived by false enthusiasm for a school, a locality, or a community, we nourish the illusory desire to see the council allocate within its acts or its decrees a condemnation, a thesis, a formula, a term, a reform, or anything at all which would permit some one or other to boast and say: "We were right all along. The council thinks as we do."

The council that God wills and that He blesses will bear no resemblance to any of these things. It could not be such unless it were to turn into a *conciliabulum* to which Peter's successor would never give his approval because Christ would not have presided over it.

The true council is the Church, making a spiritual retreat in the persons of its leaders. It is the highest act of contemplation of the hierarchy, whose memory the Spirit of Pentecost, according to the promise made by Our Lord at the Last Supper, awakens. To the hierarchy, making this highest act of contemplation, the Holy Ghost gives the most profound understanding of the words revealed long ago and for the lifetime of the Church through Christ and through His Twelve.

For it is the business of the council to recall or remember, and not to invent. It is concerned, not with being subtle or ingenious, but with being faithful. It sets out to edify, and not to make a sensation. St. Barnabas designated as "the rule of light" the command: "Keep what thou hast received, without adding anything or taking anything away." It was what he had learned from St. Paul and from St. Jude: "Keep that which is committed to thy trust," and likewise: "And the things which thou hast heard of me by many witnesses, the same commend to faithful men who shall be fit to teach others also." In short: "To contend earnestly for the faith once delivered to the saints."

The Fathers of the forthcoming council will not succumb to the temptation to adapt the Church to their own age any more than the Fathers of Nicea, or of Trent, or of the Vatican were overcome by it. They will not try to rejuvenate the countenance of the Spouse of Christ with powders, or creams, with borrowed colors. They will seek to please Christ, and Him only, and to please God in Christ.

All the rest will be added unto them.

And the first thing that will be added will be unity, the holy unity which is the fruit and the recompense of truth.

According to St. Augustine: "What Cyprian recommends is that we go back to the source, that is, to the apostolic tradition, and that we should construct from this source a channel reaching down to our own day. This is the best thing to do, and what we must do without hesitation."

* * * * *

We may try to imagine the sentiments of St. Therese of the Child Jesus if she had been given the grace to return to her cell after having heard from the Mother Prioress, in the Chapter, that the Pope was going to convoke a council. What emotion would have stirred her heart. How she would have rejoiced and strongly willed to merit for the Church, to make such and such an act of sacrifice for her own bishop, for her archbishop, for all the bishops of France and all the bishops throughout the world. She would have wanted to co-operate, by her prayers and her acts of self-denial, in that work by which Our Lord will make, of these men of flesh and blood, "Angels" like those of Thyatira, and Philadelphia, and Laodicea.

And who actually can tell, apart from a special revelation from God, what place the little Carmelite nun will take in the forthcoming ecumenical council?

But, if we understand the matter rightly, it is the entire Church which is convoked to this holy assembly. Joined to that council will be, not only the Primates and the Abbots and the Patriarchs, the eloquent, the influential, the scholarly, and the canonists, but John Marie Vianney the parish priest of Ars, Benedict Joseph Labre the beggar, Mr. Dupont the pious layman of the city of Tours, Anna Maria Taigi in her flat in the Trastevere, and Libermann in his little room high up in a tenement house in the Via del Pinnacolo. The call of convocation affects the curate in the suburbs, the lay sister in the convent, the monk who has lost his sight, the chaplain who has grown so very old. The call goes out to all the little ones of Christ, to the *plebs Dei* gathered at the crossroads and in the streets, to be brought, by the command of

John XXIII, to the marriage feast of the King and to the banquet of the Holy Wisdom.

For, in the last analysis, it is the faith of this multitude which the Lords with their mitres and their croziers are going to witness. They will testify to the faith of this crowd which waits in the street, like the crowd that stood under the balconies of Ephesus until the Fathers in the hall above finally decided that they could truthfully and rightly call upon Our Lady as the Mother of God.

The council defines the truth, but it is the long, ardent, impatient prayer and desire of the faithful which finally brings that definition into being.

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THE LITURGICAL MEANING OF SCRIPTURE

Biblists and liturgists have often asked: "What does a Scriptural text mean when the liturgy uses it?"[1] To answer that the liturgy abstracts from the biblical meaning and merely intends to teach some doctrine of Mariology, Christology, or soteriology, is to admit defeat. To assert that no one has systematically explained the liturgy's use of Scripture[2] must now be modified because Cipriano Vagaggini[3] has at least laid the groundwork for a scientific answer. Much of this article is inspired from one chapter of this most comprehensive work.[4] Lest the author be misrepresented, however, let him not be held responsible for any statement contained herein.

No one will deny the spiritual benefits accruing to clerics and laymen from even a partial solution of this problem.

The first half of the article will discuss the liturgical use of Old Testament texts dealing with:

(1) The qualities of God

(2) The prophecies of God

(3) The types God uses

The second half will discuss the liturgical use of New Testament texts dealing with:

(1) The doctrines of God

(2) The admonitions of God

I

Some fundamental clarifications are immediately imperative before proceeding further.

The liturgy never wants to forget or suppress the literal Scriptural meaning which the scriptural text conveyed to its Old

[1] We shall exclude the Ritual and confine our paper to the Missal and only occasionally refer to the Breviary. How to pray the Psalms in the Breviary would be matter for another article.

[2] Raymond E. Brown, SS., *The Sensus Plenior of Sacred Scripture* (Baltimore, St. Mary's University, 1955), p. 74.

[3] *Il senso teologico della liturgia* (Roma: Edizioni Paoline, 1957).

[4] Cf. *ibid.*, Chap. XIV, "In che modo la liturgia usa la scrittura," pp. 353-379.

Testament or New Testament contemporaries.[5] Since it is not incumbent upon the liturgy to ferret out the scriptural meaning, the liturgy accepts a text as it is, clear or obscure. (Surprisingly enough, a scriptural text does not have to be clear in itself before the liturgy can use it with profit.) Now when the liturgy uses a text, it *ipso facto* places this text in a liturgical context[6] and thereby extends the meaning of this text.[7] It follows that this extended liturgical meaning is very different from an accommodated sense which readily disregards its scriptural moorings.

First, the liturgical use of Old Testament texts dealing with: (1) *Certain qualities of God.*

The first quality we shall consider is God's Power. In *Wis.* 10:20 f. we read ". . . (the just) praised in unison your conquering hand."[8] Here the author is referring to the "conquering hand," i.e., the power of God in liberating the Israelites from the Egyptians at the time of the Exodus.

In *Ps.* 97:1 we read ". . . Sing to the Lord a new song,"[9] where the psalmist is praising God for His Power in delivering the Israelites from enemies.

Now these two texts form the Introit of the Thursday after Easter which refers to the baptized neophytes of Holy Saturday.

What do these scriptural texts mean in this liturgical context?

They mean that the military power of God in the scriptural texts quoted is superseded by a greater manifestation of God's power in baptism.

[5] Even if this involves "rereadings" or "reinterpretations" especially in the Old Testament.

[6] The liturgical context includes the history of the formation of the Mass or office, the person(s) honored therein, the antiphons, Responses, the Gospel, epistle, lessons, the collects, secret, post-communion, the gradual, tract, communion verse, etc.

[7] There is no such sense as an *inspired* liturgical sense equivalent to the inspired Biblical sense. Moreover, the advocates of the *sensus plenior* do not claim that the latter exists in the liturgy, but only in the Bible.

[8] Cf. *The Holy Bible,* translated from the Original Languages with Critical Use of All Ancient Sources, by Members of the Catholic Biblical Association of America, sponsored by the Episcopal Committee of the CCD, Vol. III, *The Sapiential Books* (Paterson, N. J.: St. Anthony Guild Press, 1955), p. 503.

[9] All the quotations in this article from the sapiential books and Psalms are from the above mentioned work.

Thus the literal scriptural meaning is the military power of God; the extended liturgical meaning (due to the liturgical context) is the power of God in Baptism. (This liturgical meaning is far different from an accommodated meaning which would be, for instance, "Sing to the Lord a new song" because Notre Dame won a game. This accommodation has left its scriptural moorings completely. Nay more, in the original scriptural setting of military might and in the liturgical setting of baptism, *power* is the same salvific act of God: in the game it is not.)

This example illustrates how the liturgy wants the liturgical audience to think of the scriptural meaning and finally to focus on the extended liturgical meaning. Thus are we to understand all the subsequent examples.

The second quality we shall consider is God's Wisdom. *Ecclus.* 24:22-27 praises the wisdom of God especially in forming the Mosaic Law.

All this is true of the book of the Most High's covenant, the Law which Moses commanded us as an inheritance for the community of Jacob.

It overflows, like the Phison, with wisdom—like the Tigris in the days of the new fruits.

It runs over, like the Euphrates, with understanding, like the Jordan at harvest time.

It sparkles like the Nile with knowledge, like the Gihon at vintage time.

The first man never finished comprehending wisdom, nor will the last succeed in fathoming her.

For deeper than the sea are her thoughts: her counsels, than the great abyss.

This chapter constitutes the epistle of six Marian masses.[10] The liturgical context is that these masses are in honor of Our Lady. Hence, the extended liturgical meaning is that God's wisdom produced the Mosaic Law but it even more sensationally produced the Blessed Virgin Mary. Thus it is by design and not by art that the

[10] Vv. 14 ff. comprise the epistle of the Presentation of the Blessed Virgin Mary and also the common of her feasts; vv. 23-31 form the epistle of the divine maternity, the Most Holy Name of Mary, the Immaculate Heart, Mt. Carmel, and Mother of Good Counsel.

liturgy inserts the Blessed Mother in this scriptural sapiential context.

The third quality we shall consider is God's love. The *Canticle of Canticles* in the epistle of the Visitation (2:8-14); in the Gradual (2:12, 10, 14) and Tract (4:7) of the Apparition of the Immaculate Mary; in the other feasts of Our Lady; and in the feasts of some of the Saints expressed in the original scriptural sense the relation between God and His People Israel. Thus it reveals the love of God.

In the liturgical context these texts are extended to signify God's love for His new People, the Church, its individual members and especially the Blessed Virgin Mary.

The fourth quality we shall consider is God's protection. The God who protects the holy Israelite is often found in Sapiential literature. The liturgy reads these passages in the light of God's even greater protection of the holy ones of the Church, e.g., the common of several martyrs outside of Paschal time is *Wis.* 3:1-8 (God's care for the persecuted); the common of a martyr during paschaltide has *Wis.* 5:1-5 (God's care for the afflicted at the last judgment); the common of a confessor not a bishop has *Ecclus.* 31:8-11 (God's care for the rich but holy man); the common of a virgin martyr has *Ecclus.* 51:1-8 and 12 (God's care for the just one in extreme danger).

The fifth quality we shall consider is God's commands. An example of the God who commands in the liturgy is the decalogue (*Ex.* 20:12-24) in the epistle of the mass of Wednesday after Passion Sunday—days of examination for the catechumens aspiring to be baptized on Holy Saturday. Hence the liturgy also wants us to prepare to live up to the decalogue when we renew our baptismal vows on Holy Saturday.

(2) *The liturgical use of the Old Testament texts dealing with the prophecies of God in the Old Testament.*

The Old Testament prophecy is about the Messiah as Redeemer and about His Kingdom: the New Testament explains that it is Christ and His Church.

The Old Testament prophecy about the Messiah and His Kingdom is very dominant in the Advent-Epiphany period of the liturgy in which the entire mystery of Christ is seen in the concept of the epiphanic arrival of the Lord. Precisely because the essential

idea of this liturgical season is that of the unfurling of the mystery of Christ, there could be no more suitable scriptural background orchestration than the music of the Isaian prophecies (especially in the Breviary) concerning the arrival of the future Messiah into His Kingdom.

For example, when the contemporary Jews heard: "Surge illuminare Jerusalem" (*Is.* 60:1-6),[11] which is the epistle of the Epiphany, they thought of the end of the exile. God's promises to the Jews in exile were fulfilled at the end of the exile, but they were more fulfilled when Christ appeared in Palestine. This is still the scriptural meaning. The liturgical sense is manifest in His Eucharistic arrival and presence in the Mass, which forms the liturgical context. Thus the liturgy extends its meaning from the scriptural meaning.

Again the liturgy often sings *Is.* 45:8, "Rorate coeli desuper et nubes pluant justum: aperiatur terra, et germinet Salvatorem" (we shall take the liturgical text as it stands and not correct it according to the primitive text), in the introits of Wednesday after the third Sunday of Advent and the fourth Sunday of Advent. For the contemporary Jews it was a cry in their Babylonian exile awaiting the liberating Messiah through the hand of Cyrus. (Cf. the fourth lesson of the Mass—*Is.* 45:1-8—of the Saturday after the third Sunday of Advent.)

The New Testament presents this text as a fulfillment in the person of Christ and in His church but in the liturgical vision, as explained in the following oration of the Christmas Vigil Mass, the sense of Advent and of all the Isaian prophecies is that this is

[11] "Arise, shine! for your light has come, And the glory of the Lord has risen upon you. For lo! darkness shall cover the earth, And thick darkness the peoples; But upon you the Lord shall rise, And upon you his glory shall appear; And nations shall walk by your light, And kings by the brightness of your rising. Lift up your eyes round about, and see! All of them gather, they come to you—Your sons shall come from afar, And your daughters shall be borne on the hip. When you see it, you shall be radiant, And your heart shall throb and swell; For the riches of the sea shall be turned to you, The wealth of the nations shall come to you. A flood of camels shall cover you, The young camels of Midian and Ephah; All those of Sheba shall come; Gold and frankincense shall they bring, And shall herald the praises of the Lord." Cf. Smith-Goodspeed, *The Complete Bible* (Chicago: University of Chicago Press, 1948).

the cry of every Christian annually awaiting the Christmas feast ("Deus, qui nos redemptionis nostrae *annua exspectatione* laetificas"); and the sacramental arrival in the Sacrifice of the Mass (". . . praesta; ut Unigenitum tuum, quem Redemptorem laeti *suscipimus*"), and the Second Coming (". . . venientem quoque *judicem* securi videamus").

With a similar threefold interpretation as in the oration above, the liturgy uses *Is.* 45:5, "Revelabitur gloria Domini: et videbit omnis caro salutare Dei nostri," in the communion of the same Mass in the vigil of Christmas. Besides, much the same is true with reference to *Is.* 30:30, as sung in the introit of the Mass of the second Sunday of Advent: "Populus Sion, ecce Dominus veniet ad salvandas gentes: et auditam faciet Dominus gloriam vocis suae in laetitia cordis vestri."

The Old Testament prophecy about the Messiah as Redeemer and His Kingdom is less dominant in the Septuagesima-Pentecost season than in the Advent-Epiphany period. One conspicuous example is *Ps.* 21, "My God, my God, why hast thou forsaken me?" As the New Testament explains, this psalm speaks of a suffering redeeming Messiah. The liturgy, following the New Testament, highlights the picture of the suffering Messiah by singing this psalm in the saddest day of the liturgical year during the distribution of Holy Communion on Good Friday.

Other similar examples are: *Is.* 50:5-10, which forms the epistle of the Mass of Monday in Holy Week, and *Is.* 53:1-12 which forms the second lesson on Wednesday in Holy Week. Besides the consoling effect these two servant songs of the suffering Messiah had upon their contemporaries, the New Testament writers understood them as fulfilled in Christ's suffering. The liturgy's extended meaning is the Eucharistic arrival in the Masses of Holy Week.

Among the particular feasts in which the reading of prophecies of the Old Testament have some importance is the feast of the Immaculate Conception which contains the text from *Gen.* 3:14 f. In the contemporary sense this text prophesies a Redeemer from a woman and a victory through Her offspring of mankind over evil which caused this downfall. The liturgy reads this prophecy in the light of the doctrine of the Mother of God and the Immaculate Conception. That is the liturgical meaning. Hence the liturgy can comment in the Response after the first lesson (which is *Gen.* 3:1-15)

of this feast in the Breviary: ". . . eripuit Dominus animam tuam de morte et contra inimicum factus est protector tuus." Notice also versicle and response of either Vespers of the same feast (V. Immaculata Conceptio est hodie sanctae Mariae Virginis. R. Quae serpentis caput virgineo pede contrivit) and the Antiphon of the Magnificat of the Second Vespers of the same feast: (". . . hodie sine ulla peccati labe concepta est Maria: hodie contritum est ab ea caput serpentis antiqui, alleluia").[12]

(3) *The liturgy's use of Old Testament texts dealing with the types God uses.*

In general the liturgy abounds in the types already admitted by the New Testament. Here are only some examples among others:

On the typology of the passage of the Red Sea and Baptism, cf. the orations after the second and fourth prophecies (the former is *Ex.* 14:24:31; 15:1; crossing the Red Sea); the introits of the Masses of Thursday, Friday, Saturday after Easter, and Sunday in Albis.

On the typology of the Lamb and Christ, cf. *Ex.* 12:1-11, the second lesson on Good Friday where the Jewish Passover is read against the background of the immolation of the Lamb on Calvary in John's Passion (18:1-19, 42) in the same Mass.

On the typology of the serpent in the desert (*Num.* 21:4-9) and Christ on the cross (*John* 3:14 f.)[13] cf. the three lessons of the First Nocturn in the Office of the feast of the exaltation of the Holy Cross, September 14th. The three lessons are from *Num.* 21:1-9 followed by the three sets of Responses and Verses and orations interpreting the Old Testament serpent in the light of *John* 3:14 f.

On the typology of the Manna and the Holy Eucharist, cf. *John* 6:44-52 ("I am the bread of life. Your fathers ate the manna in the desert, and have died," v. 49), in the Gospel of Wednesday after Pentecost. The "Caelestia sacramenta" of the Postcommunion seems to allude to the Manna spoken of in the preceding Gospel.

[12] Cf. *Gen.* 3:15, as Offertory *V.* in the new Assumption Mass.

[13] "And as Moses lifted up the serpent in the desert, even so must the Son of Man be lifted up, that those who believe in him may not perish, but may have life everlasting."

Besides the direct biblical typologies above, the liturgy adds some of patristic origin (with deep Scriptural roots however). For instance, the promise of the Redeemer to be born from a woman is worked through the Judith-Mary and Esther-Mary typologies in feasts of the Blessed Virgin Mary, e.g., the Immaculate Conception. The typology of Jeremias (sufferer) and Christ is developed from Passion Sunday to Good Friday. There are others.

Hence, we make an exception to the extended liturgical meaning and state here that when the liturgy uses types she does not necessarily have an extended meaning. But she seems to confine herself to the Scriptural meaning as in the aforementioned examples.

II

In the second half of this article we shall discuss the liturgy's use of New Testament texts dealing with:

(1) *The doctrines of God.*

In Marian feasts, whenever the liturgy uses texts from the infancy narratives of *Mt.* and *Lk.* (e.g., the Annunciation in *Lk.* 1:26 ff., Gospel of the Immaculate Conception; the Magnificat in *Lk.* 1:46-54, used at Vespers and vv. 46-50 as part of the Gospel of the new Assumption Mass), she wants us to read them in the light of previous pronouncements of the *magisterium* and thus, through this extended meaning, which is the liturgical meaning, she expects us to see more dogma in those texts than the primitive Christians saw.

A recent example is the new Mass of the Assumption. Its Communion verse is *Lk.* 1:48 f.: "Beatam me dicent omnes generationes, quia fecit mihi magna qui potens est." Notice how the liturgy, by placing this verse in the new Assumption Mass, wants us to see the Assumption as a yet clearer, nay more, a defined reason why all generations call her "beata." This also enriches the word "magna."[14] Likewise *Mt.* 16:13-19, the Gospel in the common of one or several sovereign pontiffs, the "gates of hell shall not prevail against it" has the meaning for us of a promise kept for almost

[14] The entire new Assumption Mass of Nov. 1, 1950, makes a comparison possible between itself and the former Assumption Mass to show how the magisterium has influenced the Liturgy in shaping the new Mass in a more

two thousand years. The oration and postcommunion at least presuppose this.

Many similar texts can be cited which the liturgy uses with the obvious intention that we see in them more than the contemporaries for whom they were written, thanks to the development of the dogmas of the primacy and the infallibility of the Pope.

The liturgy's use of New Testament texts dealing with:
(2) *The admonitions of God (through the hagiographers) applicable to us now.*

For instance, when the liturgy reads to us the epistle of the Easter vigil Mass. (*Col.* 3:1-4)[15] she does not only intend to repeat Paul's words to the Colossians which is the Scriptural sense. Now the liturgical sense is that precisely because this passage is read in the Easter Mass to the laity who had received Baptism and Confirmation and are now about to receive Holy Communion (this is the liturgical context), these exhortations refer to their obligations of seeking "the things that are above" (v. 1) if they want to "appear with him in glory," i.e., at the second coming (v. 4).

Marian sense. The Introit of the former Assumption Mass read: "Gaudeamus . . .," not really Scripture except for the ending. Ps. 44:2. The Introit of the new Mass reads: *Apoc.* 12:1 (*Ps.* 97:1), a Marian text. The oration of the new Mass is from *Judith* 13:22-25; 15:10 (a favorite type of Mary among the Fathers). In the Gradual the new Mass omits v. 5 of *Ps.* 44 of the former Mass and takes v. 14 instead (though both Masses retain vv. 11 f.). V. 5 reads: "propter veritatem et mansuetudinem et justitam, et deducet te mirabiliter dextera tua." V. 14 reads: "Tota decora ingreditur filia regis, texturae aureae sunt amictus ejus," which agrees better with Judith in the Epistle. The Gospel of the former Mass is *Lk.* 10:38-42 (Martha and Mary); the new Mass is from *Lk.* 1:41-50, parts of the visitation and the Magnificat, and are more pertinent. The former Offertory is not scriptural but an adaptation: "Assumpta est Maria in caelum: gaudent angeli, collaudantes benedicunt Dominum, alleluja." The new offertory is from *Gen.* 3:15 and is more *ad rem*. The new secret expresses the Assumption more explicitly. The former communion is from *Lk.* 10:42, "Optimam partem elegit sibi Maria, quae non auferetur abea in aeternum." The new communion is from *Lk.* 1:48 ff. "Beatam me dicent omnes generationes quia fecit mihi magna qui potens est." Both post-communions stress the Assumption well.

15 "Therefore, if you have risen with Christ, seek the things that are above, where Christ is seated at the right hand of God. Mind the things that are above, not the things that are on earth. For you have died and your life is hidden with Christ in God. When Christ, your life, shall appear, then you too will appear with him in glory."

Likewise in *I Pet.* 2:1-10[16] (epistle of Sabbato in Albis), the liturgy does not intend that Peter's words to the communities of Asia Minor be merely repeated, but the liturgical context of Easter admonishes us that after we have received the graces of the Risen Christ, we should "lay aside all malice and all deceit" (v. 1).

It is clear that all the other New Testament passages in the liturgy with a moral teaching by Our Lord and His apostles are read as addressed to each one participating in the liturgical action. For example the sermon on the mount in the fourth and fifth Sundays after Pentecost and the feast of All Saints. Again, *John* 14:23-31 the gospel of Pentecost in which Christ promises the Holy Ghost and explains the conditions necessary to receive Him, and the effects[17] of His coming are all to be understood as addressed to each and every member of the liturgical audience. This applies also to the parables used in the liturgy.

Conclusion

In this article we have suggested five categories to explain the liturgy's use of Scripture. More examination of Scriptural texts in the liturgy will accordingly modify these categories, but the ultimate solution seems to lie in this methodology. It would seem, then, that we could invoke the accommodated sense only when these categories are not appropriate to explain a given text.

Whatever the final edition of the solution may be, it will more luminously reveal the christocentricity of Sacred History, of the Bible, of the liturgy and of the life of the Christian. In other words, the liturgy reinterprets, rereads, reactualizes for us the seventy-two books of the Bible in the biblical catechism of the Missal, Breviary, and Ritual, against a sacramental background. This is the true liturgical reading of Scripture intended by God.

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[16] "Lay aside therefore all malice, and all deceit, and pretense, and envy, and all slander. Crave, as newborn babes, pure spiritual milk, that by it you may grow to salvation; if, indeed, you have tasted that the Lord is sweet. Draw near to him, a living stone, rejected indeed by men but chosen and honored by God. Be you yourselves as living stones built thereon into a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (vv. 1-5).

[17] "If anyone love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him" (v. 3).

MOTHER OF DIVINE GRACE

The mysteries of God and of creation cannot be expressed by man; he can only approach them through symbols. Each symbol is inadequate to the mystery: so man uses many symbols each of which expresses some special aspect of a divine reality whose rich unity man cannot understand. The symbols are distinct, therefore, but interrelated; they cannot be sharply divided from each other.

So with the invocations of Our Lady's litany. Each title symbolizes or emphasizes some one aspect of the mystery of Mary: but the titles cannot be sharply cut off from each other for the mystery of Mary is one. The litany, love's prayerful reflection, gathers but does not isolate the glories of Mary.

"Mother of divine grace." What does it mean? It means many things, really; distinct things, yet unified in the total, splendid mystery that is Mary. Since human limitations prevent our grasping everything at once, we shall examine in turn the distinct implications of this invocation, then seek to express something of the unity of mystery symbolized by this gracious title of Our Lady.

Mary is Mother of divine grace first, and most wonderfully, because she is Mother of Christ (Who is, in person, the infinite fulness of divine grace, and, in His created nature, "full of grace and truth"). This interpretation the litany itself suggests: Mother of Christ, Mother of divine grace. As the latter flows from the former, so the meaning of the latter must include and rest upon the meaning of the former; motherhood of grace implies motherhood of Christ.

"Mother of divine grace." A second and implied meaning of the invocation is that Mary is, within herself, replete with all divine grace, every supernatural gift. Only the living can communicate life; only the supernaturally vital and mature woman can exercise maternity of divine grace. While the first meaning looks upon Mary with reference to Christ, the second looks upon her in herself, in her fulness of divine grace. St. Thomas writes that by reason of her fulness of grace the Blessed Mother is indeed a source of sanctification for all other human persons. "This is a great thing in any saint, that he have such degree of grace as is sufficient for the salvation of many persons; but when so much grace is had that it

suffices for the salvation of all men . . . this is the maximum, and this is [found] in Christ and in the Blessed Virgin." Thus is she "Mother of divine grace" because from her plenitude, "grace overflows unto all men."[1] *"Sancta Maria"* is the first invocation of the litany.

But thirdly, and most properly, Mary is "Mother of divine grace" even in the sense that she maternally transmits all divine grace, all supernatural life, to all men.[2] This means that for all human persons, herself excepted, she is a womanly source of divine life;[3] and "divine grace" in this context signifies every supernatural gift, without exception, actually bestowed upon mankind.

So understood, Mary's role as "Mother of divine grace" is taught by the *magisterium* of the Church. Pope Pius IX called Our Lady "God's Mother and ours," and "most loving mother of us all."[4] Leo XIII described her as "the Mother of Christians" and "most perfect of all mothers."[5] That her maternity of us is supernatural, a maternity of grace, is clear from the teaching of several Popes. Benedict XIV wrote that she is "the heavenly Channel through which the fulness of all heavenly graces and gifts" comes to us.[6] Leo XIII said that she is the intermediary through whom God's immense treasury of mercies is distributed to us.[7] St. Pius X called her "the Dispensatrix of all gifts."[8]

From earliest days, Catholic tradition has taught the same truth. We read in St. Irenaeus that in her all men are reborn unto God;[9]

[1] St. Thomas Aquinas, *Comm. super Salutationem Angelicam,* opus II.

[2] In a true sense Our Lady exercises a maternal function even with respect to the grace of God's angels. For practical reasons, however, it seems better to limit this discussion to her maternal role in the supernatural life of man, for it is this latter which is of primary concern to us.

[3] At different periods of human history and at different times in her own life, Our Blessed Mother caused grace in men according to different orders of causality. In general we can say that prior to the Incarnation, she acted as an exemplary cause of grace for all other men, from the moment of Adam's sin. Beginning at the Incarnation, her causality involves further modes discussed later in this paper.

[4] Pius IX, *Quanta cura,* Dec. 8, 1864.

[5] Leo XIII, *Quamquam pluries,* Aug. 15, 1889.

[6] Benedict XIV, Bull. *Gloriosae dominae,* Sept. 28, 1748.

[7] Leo XIII, *Diuturni temporis,* Sept. 6, 1898.

[8] St. Pius X, *Ad diem illum,* Feb. 2, 1904.

[9] *M.G.* 7: 1073.

in Origen, that supernaturally each Christian receives Mary as his Mother;[10] in Epiphanius, that she is "like to a Mother" and "Mother of all";[11] and Augustine wrote that she is "clearly the Mother of [Christ's] members which we are; because by her love she has co-operated in the birth into the Church of faithful souls."[12] St. Peter Chrysologus sums it up: she is "Mother of those alive by grace."[13] And for long centuries the liturgy of the Church has invoked Mary as Mother, but Mother always in the supernatural order.

No mere figure of speech is here involved. In the life of grace Our Lady does indeed perform for every man and for all men material offices strikingly like to those which, in the natural order, are collectively called motherhood. Spiritually Mary does indeed conceive us, give birth to us, and, therefore, nourish, protect and intensify in us the life she begot.

How does she in the order of grace *conceive us*? Bodily conception designates such organization of a fetus as demands the infusion of a human soul. While full development of the organism is still far off, yet the basically requisite cells are present as principles whence other cells can, in due time, develop.

The Church (and we as parts of the Church) was conceived at the Incarnation. For the Church, the organism of divine grace for men, was conceived at that moment when there existed in the principal members (Christ and Mary) an exigence or right to the infusion of the Church's soul, Who is the Holy Ghost—this by way of parallel to bodily conception. Now, according to Saint Paul, the incarnate Son of God coming into the world interiorly oblated Himself *"in which 'will' we are sanctified."*[14]

This is the first human merit, or claim to grace and to the Spirit of grace. But with that will of Christ, that claim to grace and to the Spirit, Mary is associated, for, wrote Leo XIII, "when to God she gave herself as handmaid for the maternal office . . . she is already *at that time* an associate with Him in toilsome expiation for

[10] *M.G.* 14: 32.
[11] *M.G.* 42: 727.
[12] *M.L.* 40: 398.
[13] *M.L.* 52: 576.
[14] Cf. *Heb.* 10: 5-10.

human kind."[15] Thus in the sacred will of Christ and in the immaculate heart of His Mother does divine grace for men have its human origin, its conception.

In the order of grace Mary *bore us* on Calvary. According to Papal teaching (resting upon the ancient tradition of Christianity) the Church was born from the pierced side of Christ.[16] For by Christ's death every divine and human impediment to the sending of the Spirit upon men was removed, so that in the instant when the human soul left His physical body, the divine Soul entered His mystical body. Christ earned this giving of the divine Spirit of grace by surrendering his human spirit, that is, by redeeming us.

Now according to Benedict XV "it can rightly be said that with Christ, she [Mary] redeemed the human race."[17] The Spirit of sanctity whom Christ earned for us, she in a lesser but true way also merited; the atonement and sacrifice He offered, she could and did co-offer, for the Victim, blessed fruit of her womb, was hers to offer. The divine Father demanded her co-operation in the earning of all grace for all men. Hence she is Mother of divine grace in the sense that the coming-to-be of the means, or organism, of grace vitally depended upon her sacred activity.

Natural maternity by no means ceases at the birth of the offspring; nor does Mary's role as Mother of divine grace end at the production of the infant Church. As the natural body's growth, development, and welfare demands maternal nourishment and loving solicitude, so does the Mystical Body of Christ demand the ever-continuing solicitude of the Mother of divine grace. Maternal solicitude she concretely exercises by obtaining for every soul every supernatural benefit offered and bestowed from life's beginning until its end. At Mary's breast the entire Church and every soul is nourished, consoled, protected; from her, divine grace, which is life, pulsates in the soul of every believer and throughout the Church corporately.

This continuing motherhood of divine grace involves two distinct aspects, namely, Mary's obtaining of grace for men by her personal intervention before God and Christ; and, secondly, her bestowal of

[15] Leo XIII, *Iucunda semper,* Sept. 8, 1894.
[16] Cf. Pius XII, *Mystici corporis Christi,* June 29, 1943.
[17] Benedict XV, *Inter sodalicia,* March 22, 1918.

grace upon all men as Christ's regent. Both aspects are real; both are contained in clear Catholic teaching. Leo XIII, for example, wrote "God willed us to have all through Mary";[18] Pius XI put it that Christ "the one Mediator of God and man willed to associate His Mother to Himself as the advocate of sinners and as minister and mediatrix of grace."[19]

Noteworthy is the common basis of all aspects of Our Lady's activity as Mother of divine grace. Whether we consider separately or together Mary's role in conceiving divine life for us (at the Annunciation), or bringing it forth (on Calvary), or nurturing it (in heaven, until the end of time), her activity is always the self same: intelligent love. It was divine love that prompted her "Be it done unto me according to thy word"; the extreme of love that prompted her will to co-sacrifice her Son on our behalf; endless love that makes her our advocate before God and, endlessly, our benefactress.

And this gives some insight into one reason why Mary is so accurately called *Mother* of divine grace. Her supernatural enlivening of us is, on her part, love's work; and in her, uniquely, divine love is formally identical with maternal love, indeed, with maternity itself. She, alone among all creatures, loves God as her own Son; which is but another way of saying that everything about her, even her love of God and of us, is orientated primarily to divine motherhood. Since maternity modifies everything about her, then it properly characterizes also her loving involvement in the communication of divine grace to men.

"Mother of divine grace." What does it mean? It symbolizes the splendid mystery that is Mary: but especially it salutes and symbolizes and invokes Mary according to the plenitude of divine self-donation unto her. She is Mother of all divine grace because in her so dwell the gifts of God and the God of all gifts, that only through her do God and His gifts overflow unto us. How truly she is our life, our sweetness and our hope: in her is life, and love, and grace for men; without her only emptiness and withering away.

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[18] Leo XIII, *Iucunda semper,* Sept. 8, 1894.
[19] Pius XI, *Miserentissimus Redemptor,* May 8, 1928.

LET'S LOOK BEFORE WE LEAP

For several years now, there have been rumbles in Catholic educational circles suggesting the expediency of eliminating, at least in part, the Catholic elementary school, and concentrating our efforts on providing more Catholic youth with a Catholic secondary education. Recently, this agitation has become increasingly more prevalent.

At the latest National Catholic Educational Convention in Atlantic City, the keynote speaker offered this as a topic for discussion to the assembled body. One Western Bishop has granted his pastors permission ". . . to drop some elementary school grades that are not self-supporting."[1] The problem has been presented even to the laity in the Catholic press.

There are many reasons offered in argument for the elimination of the Catholic elementary school, predominant among which are perhaps the increasing financial burden of Catholic elementary and secondary education; the shortage of religious vocations to staff schools; the crowded classrooms; and the inability of most dioceses to provide both elementary and secondary education for every Catholic child. It seems to many that a choice must be made. We must concentrate our efforts on one or the other, if we are to provide an adequate Catholic education for as many Catholic children as possible. The question is: Where will we concentrate our efforts —on the elementary level or on the secondary level?

Needless to say, in those dioceses where it is possible, no choice should be made. Burden though it may be, if it is possible, Catholic education ought to be provided on both levels. But what about those sections of the country where the financial burden has become so great, where religious and lay teachers are so hard to come by, where neither an adequate elementary or secondary school system exists? According to some, here is where a choice should be made. Before it is made, however, those concerned ought to look first before they leap. Too often educational decisions are made on the basis of finance and expediency and not often enough on the basis of what experience and research have demonstrated to be for the best interest of the child. The decision is a difficult one. Before

[1] *Catholic Union and Echo* (Buffalo, N. Y.), May 8, 1959, p. 14.

it is made, if it must be made, the pros and cons ought to be weighed carefully.

Prescinding from the importance that the Church, its Popes, its Law, and the Baltimore Councils have placed upon the necessity of Catholic education for children at all levels, there are other factors that ought to be considered.

For one thing, we have labored hard to convince our Catholic people of the importance of educating their children the Catholic way; so much so, that our Catholic people have borne the burden of double taxation to support a Catholic school system. Realizing that some of the teachers in Catholic schools were not always as well trained as they might have been, realizing the crowded conditions of classrooms in Catholic schools, they nevertheless have clamored to enroll their children in the parochial schools. They have been taught that this is where their children will learn how to live as God wishes them. They have responded so well to their obligation to provide a Catholic education for their children that Catholic educators find it almost impossible to keep up with the demands of increasing enrollments.

The question is—what happens now if we tell these parents that they must send their children to the public school until they are of secondary school age? Are we to tell them that Catholic education is not as important at the elementary level?

If we mention the financial cost, what will we answer to the retort—the elementary schools are built. The elementary school teachers are trained. Are these elementary school buildings to be abandoned? Are the elementary school teachers to be retrained for secondary school teaching? There is a difference in training and subject matter. If there is a financial problem, this would seem a waste.

Granted that the day might come when Catholic secondary schools will be able to provide for our children as the parish elementary school does today, will people be as willing to support them with the same enthusiasm and spirit of sacrifice? Or will they, after having sent their children to the public school for eight years of elementary education, become so accustomed to free public education provided by their local and state taxes, that they will be reluctant to finance the Catholic school system as they have in the past?

Prescinding from what we have to lose, if we give up our elementary school system or even modify it in preference for a more extensive secondary school system, will we serve the best interests of our children?

Catholic schools exist for the intellectual development of our children. Catholic schools exist for a more ideal purpose—moral and character training. Catholic educators are dedicated to instilling into their charges the idealism of the Christ-like way of life. This is why our people are willing to sacrifice so much to provide a dual system of education in their local communities.

Catholic education is not something that begins at the seventh, or the eighth, or the ninth grade level. It is a continuous process that begins at infancy and progresses with the child's growth and development. If psychologists and specialists in child development tell us anything, it is that the first years are more important in character development and attitude formation than the latter years.

It is difficult to demonstrate this absolutely from the point of view of research. There are some interesting studies, however, which should make us pause before we concentrate our efforts on secondary education in preference to the elementary school.

For example, a recent issue of *Phi Delta Kappan* reported a study of values in students, teachers and administrators in private, public and parochial secondary schools. The values held by teachers, seniors and freshmen high school students were compared. The study demonstrated that there was not a significant difference among the values held by teachers, seniors and freshmen of parochial secondary schools. This suggests that not only were the values of the children not changed significantly by attendance at secondary school, but that they were established before their admission into high school, namely, in the elementary school.

The striking similarity between value patterns of teachers, seniors and freshmen within each high school studied leads one to the conclusion that under these conditions the school can do little to change values. It seems more likely that the high school is in a position to reinforce existing patterns of values of students, on the basis of the information examined here. The data seem to suggest that value patterns have become fixed by the time the student reaches high school. If this be

the case, those interested in studying the acquisition of values must work with younger children.[2]

It is not clear from the report of this study whether the parochial schools investigated were Catholic or non-Catholic. Nor does this seem important. The point at issue is not the religious affiliation of the schools, but the period in a child's schooling when values become more or less fixed. This study suggests that the value patterns of the children investigated were established before their entrance into high school. Credence can be lent to this study because it seems to agree with all that has been handed down to us by specialists in child development.

It is argued by those who would concentrate the efforts of Catholic education on the secondary level that this is, for most children, the termination of their schooling. This is the period when most children go wrong. Before they are turned out on the cruel world, they should be solidly grounded in Catholic tradition.

One cannot argue against the validity of these arguments or the importance of the secondary school level. But what about the earlier years? Who will take care of the moral and religious training of the child in Grades One to Eight? Of course, the home. But will it?

Already too many parents sit back during the preschool years and do nothing about the religious training of their children. "Let Sister do it when Johnny and Mary enter the Catholic kindergarten or First Grade." Will it now be—"Let's wait until Johnny and Mary enter high school"?

This is not a condemnation of the Catholic home. It is a realization that too many Catholic parents are inadequately schooled in their religion to be of much assistance to their children. Even many of those who do have an adequate knowledge of their religion are at a loss to impart it to their children.

Quite frankly, it would be a gamble even if pastors of souls assisted parents in the fulfillment of this responsibility by the establishment of study clubs, discussion groups and other such parish parent-educational programs. Furthermore, if such programs were offered, how many Catholic parents would seek out this kind of parochial assistance in the religious training of their children in

[2] Richard Prince, "Student Value Judgments *Do* Differ in Public, Religious, and Private Schools," *Phi Delta Kappan,* XXX (May, 1959), 307.

the home? How many would be able to fulfill the religious and moral needs of their children, even if given this assistance?

If the answer is to get parents to assume more of the responsibility of the religious and moral training of their children in the home, it seems that it would be more desirable (not to mention less of a gamble) to prepare them for this role while their children are attending the early years of Catholic elementary school. This would mean that parent guilds and home school associations would provide more instruction on the religious and moral training of children on the elementary level. Under such guidance, parents might develop an attitude of responsibility for the religious and moral guidance of their children. Later, if the children might be unable to continue their Catholic education in a Catholic secondary school, these parents would have some of the know-how to impart religious truths to their children. More than that, they would have acquired the habit of caring for the religious needs of their children. Under this system, while the parents were learning how to give religious and moral guidance to their children, the children would not be suffering for want of it. Furthermore, if, in spite of this training, the parents were not giving their children the religious guidance at home, at least the children would be getting it during the most important years of their schooling, in the Catholic elementary school, under the care of professional religious educators.

Parents need to be prepared to fulfill their responsibility in the religious education of their children. Why let the children suffer while the parents are learning? Give them the benefit of a Catholic elementary school education during this period. Then, if they must attend a public school for their secondary education, under this type of program their parents would be prepared to continue the religious education of their children within the home.

No one can deny that the aims of Catholic education are fulfilled in the home. The school is a supplement to the home training. Catholic educators know from experience that they do little in the religious development of the child where the home does not co-operate. On the other hand, let us not overestimate the ability of the average parent to undertake this important task without the aid of the good Sisters, teaching Brothers, and Priests.

There are those who would suggest that a more intensified Released Time Program might be a substitute for the Catholic

elementary school. Few people in Released Time education will claim that it is an adequate substitute for the parochial school in the religious and moral training of children on the elementary or secondary level. It is the best we have to offer for those children who do not attend a Catholic school, but it is certainly not the most satisfactory substitute.

Frankly, on the evidence that child psychology proposes on the development of the child, particularly with regard to the formation of attitudes, habits of living and values, it would be a rash step to abandon our elementary school system, even in part, and to concentrate our efforts on secondary education. We exist for a purpose that is far more idealistic than the intellectual development of the child. We are seeking to develop the Christ-like personality in each child. The first years are still considered the most important in this kind of development. Let us continue to concentrate our efforts here. As much as possible, let us provide secondary education and even higher education for as many of our Catholic boys and girls as we can, but let us not abandon the wonderful medium that we have for the religious and moral guidance of children in the Catholic elementary school.

Whether or not the home must take care of the religious and moral development of our children on the secondary level, let us provide more assistance for parents in the religious guidance of their children through our parent guilds and parish parent-education programs. The aims of Catholic education will not be fulfilled unless the home plays its role in the religious development of the child. Let us share with parents the benefits of our professional know-how in the religious education of their children.

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THE OFFICE OF THE CENSOR OF BOOKS

The Code of Canon Law prescribes: "In all episcopal curias there shall be official censors, to examine works to be published." The remaining paragraphs of this same canon explain the qualifications expected in the official censors and their duties. They may be chosen from the ranks of either the diocesan or the religious clergy, and should be men of mature age, conspicuous by their learning and prudence, who will follow the safe golden mean in approving and rejecting doctrines. In the performance of their office, they must set aside all personal prejudice, and keep before their eyes only the dogmas of the Church and common Catholic doctrine, contained in the decrees of general Councils or in the constitutions or prescriptions of the Apostolic See and the consensus of approved doctors. A censor is to give his opinion in writing. If it is favorable, the Ordinary is to give permission for publication, preceded by the decision of the censor with his name. In extraordinary circumstances, and very rarely, when the Ordinary deems this prudent, the name of the censor may be omitted. Authors are never to know the name of the censor who is to examine their books before he has given a favorable judgment.[1]

These prescriptions of Canon Law are taken, almost word for word, from the important Encyclical *Pascendi dominici gregis,* issued by Pope St. Pius X on Sept. 8, 1907, in which the Sovereign Pontiff states that in certain dioceses censors in sufficient number are designated, and then goes on to prescribe this procedure for all dioceses.[2] This was the first time that diocesan censors were prescribed for the universal Church.[3] It is interesting to note that the Second Plenary Council of Baltimore in 1866 counselled the bishops to appoint in their dioceses one or more priests noted for their knowledge of theology, who will examine prayer books or books otherwise pertaining to religion before they are approved by the Ordinary or the Vicar General. Actually, this was a repetition of a statute passed by the First Plenary Council of Baltimore.[4]

[1] Canon 1393.

[2] *Acta Sanctae Sedis,* XL (1907), 645.

[3] Pernicone, *The Ecclesiastical Prohibition of Books* (The Catholic University of America Press, 1932), 65.

[4] *Concilii Balt. II Decreta* (Baltimore, 1875), n. 503.

The type of writing subject to ecclesiastical censure is discussed in canon 1385. Generally speaking, it is prescribed that books touching on religious matters, such as theology, canon law, Church history, and allied subjects, even if written by lay persons, must receive the approval of ecclesiastical authority before they may be published. The particular authority whose approval is necessary is either the Ordinary of the author's domicile (or quasi-domicile), the Ordinary of the place where the book is published, or the Ordinary of the place where it is printed. The author is free to approach any one of these three; however, if one refuses permission for publication, the author must inform one of the others whom he may approach of the refusal. It is the right and duty of the Ordinary from whom the author requests authorization to assign the official censor.

For members of a religious institute and diocesan priests additional rules are made. Even if they write on purely secular topics, they require permission to publish their writings. The secular priest must have the permission of his Ordinary; the religious must have permission both from the Ordinary and from his own major superior. In commenting on this canon, Abbo-Hannan states: "Even a secular priest who has obtained the permission for the publication of a religious book from a local ordinary who is not his own local ordinary needs an additional permission from the latter, though this may be given orally and without formal censorship of the book." Speaking of publication in a periodical, these same authors add: "The permission to write in periodicals can be given to many clerics by one act, even by a diocesan concession. It may be given for a succession of acts, i.e., until revocation."[5]

The Bishop may appoint a censor for an individual book. It is not necessary that the censor be a priest subject to the jurisdiction of the Bishop who appoints him. Indeed, it is customary, in the School of Sacred Theology at The Catholic University of America, when a student is preparing to publish his doctoral dissertation, for the local Ordinary of the student to appoint the major professor as censor of the work, even though the professor is not a priest of his diocese. If a Bishop wishes to accept the approval of a religious censor (appointed by his major superior) given to a work by a

[5] Abbo-Hannan, *The Sacred Canons* (St. Louis, 1952), II, 619.

fellow-religious, he may do so; but, on the other hand, he is perfectly free to require also the approval of a censor appointed by himself. This latter would seem the better course, and more in accord with the rules laid down by the Church.

The censor, if he approves of the publication of a work, sends his decision in writing to the bishop. It may be that the censor's approval is conditional—he approves the work only if certain changes are made. His decision of approbation is expressed by *Nihil obstat.* It is expressed in this negative form because the positive permission to publish can be given only by the Ordinary, in the form *Imprimatur.* Of course, if the Ordinary wishes, he can grant permission for publication even against the judgment of the censor; on the other hand, he may refuse permission to publish even after the censor has given his *Nihil obstat.* The Ordinary should usually not follow the former course of action, until he has submitted the work to another competent censor and received from him the *Nihil obstat.*

The responsibility attached to the office of censor of books is indeed a grave one, and the censor must regard himself as seriously bound in conscience to fulfill his task exactly. Even a single false statement in a book that may be read by thousands can work great spiritual harm. The first requirement in a censor, therefore, is competence to pass judgment on the book submitted to him. If he sincerely believes that he is not sufficiently versed in the subject of the book to pass a reliable judgment, he should respectfully ask the bishop to assign the task to someone else—if necessary, to some priest of another diocese. It may be that the censor finds only certain passages in a book that surpass his capabilities; in this event he can and should take counsel from someone familiar with the topics involved. In such a case, perfect secrecy should be observed.

In the event that the censor is capable of passing judgment, he is bound to read the book carefully, especially if it is of a doctrinal nature. A hurried perusal, with a mere glance at some paragraphs—or a mere cursory examination, with the excuse that "the author knows more about this than I do," is a deplorable and culpable way of performing a very important function.

That some censors in the past have not properly fulfilled their duty in this matter is evident from a decree of the Holy Office, sent out on March 29, 1941:

Since it has frequently happened that books which had been published with the requisite permission of the Ordinaries later had to be forbidden or withdrawn from circulation by decree of the Holy Office, the same Congregation of the Holy Office earnestly exhorts the Ordinaries of places and religious superiors to proceed with the greatest caution in attending to the previous recension of books and not to grant permission for publication unless they have had a favorable judgment on the books from censors deputed to examine them, who are really qualified and truly learned in the subject in question.[6]

A year later the Holy Office issued another decree, concerned in particular with booklets of piety and leaflets of prayer. This decree also urged the Ordinaries to select as censors only those who are learned and prudent, and who will give consideration, not only to purity of doctrine, but also to the dignity of sacred worship.[7]

The first and most important duty of the censor is to examine the submitted writing in regard to purity of Catholic doctrine. The Code prescribes that censors "must keep before their eyes the dogmas of the Church and the common Catholic teaching, contained in the decrees of general Councils or the constitutions or prescriptions of the Apostolic See and in the consensus of approved doctors."[8]

Evidently the censor is not limited to the condemnation of a book because of explicit heresy. There are other ways in which a book may fail doctrinally. For example, the author may propose a doctrine that is opposed to a ruling of a Roman Congregation (especially the Holy Office) or to a statement in an Encyclical not intended to propose an article of divine faith, or even to the common teaching of theologians. Such defects warrant the refusal of the *Nihil obstat,* at least until the errors have been corrected. Only a censor who is familiar with recent decisions of the Church and the teachings of theological writers is properly equipped to pass judgments on writings which may contain the treatment or allusions to such matters.

Let us illustrate by a few examples. Some twenty years ago a theory as to the ends of marriage, ascribed especially to Dr. H. Doms, of Germany, was widely circulated. It took issue with the

[6] *AAS,* XXXIII (1941), 121.
[7] *AAS,* XXXIV (1942), 149.
[8] Canon 1393, § 2.

traditional doctrine on this matter, that the primary end of marriage is the procreation and rearing of offspring. This new doctrine had its basis in the theory that the main purpose (or at least a purpose on a par with procreation and rearing of offspring) is the complementation of the personalities of the couple through their union—two-in-oneness, as it was called.[9] The idea appealed to many, as far more sublime than the traditional teaching of the Church. For almost ten years the new doctrine spread, but finally, the Holy Office definitely banned it, asserting in a decree on April 1, 1944:

> This new manner of thinking and speaking is calculated to foster errors and uncertainties; and aiming at averting these, the Most Eminent and Most Reverend Fathers of this Supreme Sacred Congregation, deputed to protect matters of faith and morals, in a plenary session on Wednesday, March 29, considered the question: "Whether the opinion of certain recent authors can be admitted, who either deny that the primary end of matrimony is the generation and rearing of children, or who teach that the secondary ends are not essentially subordinate to the primary end, but are equally principal and independent?" They decided that the answer must be: *No.*[10]

A censor deputed to examine a book on marriage should be fully familiar with this decree, lest some notions to the contrary be interjected. It should be noted in this connection that any published writing on Catholic doctrine should not be such that it *can* be understood in the right sense; it must be such that it *cannot* reasonably be understood in any other way. In other words, ambiguous statements, which may be understood in an orthodox sense, but may also be interpreted in an incorrect sense, should not be allowed to pass by the conscientious censor. He may and should, in charity, judge that the author himself was right in his own mind; but he may not allow any harm to come to the readers, who may understand the doubtful passages in a sense contrary to that of the Church.

Again, we have the clear assertion of Pope Pius XII that only those are to be accounted members of the Mystical Body of Christ who have been baptized and profess the true faith and who have

[9] Cf. H. Doms, *The Meaning of Marriage* (New York, 1939).
[10] *AAS*, XXXVI (1944), 103.

not unhappily withdrawn from Body-unity or for grave faults been excluded by legitimate authority, so that those who are divided in faith or government cannot be living in the Mystical Body.[11] Yet, I know of at least one book that was published several years after this Encyclical, which stated that the Mystical Body extends beyond the boundaries of the visible Church. Apparently, there was some neglect of supervision.

Similarly, the doctrine "Outside the Church there is no salvation" now has an authentic interpretation from the Holy Office. Now we know that it means that to be saved one must be joined to the Church, either actually or by desire.[12] Surely, all who essay to judge a book on the Church should be familiar with this explanation, for even now there seem to be some who still adhere to the outmoded explanation that one can be saved by "membership in the soul of the Church without membership in the body," and refer to "invisible members of the Church."[13]

In his Encyclical on Christian Education, issued on December 31, 1929, Pope Pius XI spoke vigorously against co-education.[14] A more recent decree of the Sacred Congregation of Religious repeated the principle enunciated by the Sovereign Pontiff, while permitting certain adjustments when it is impossible to live up to the ideal of separate education for the two sexes.[15] Despite these decisions of the Holy See, there are some Catholics who apparently think that co-education is an ideal form of education. A censor who is assigned to read the manuscript on educational problems should be careful lest any ideas of this kind be proposed.

Even the common teaching of approved Catholic theologians must be considered as a norm to which writers must conform their views. For the common teaching of theologians, especially if it has been maintained for a long time, is reducible to the teaching of the Church, since the Church would hardly allow it to continue if it

[11] *AAS*, XXXV (1943), 202-03.

[12] Cf. *AER*, CXXVII, 4 (Oct., 1952), 307-15; CXXXIX, 6 (Dec., 1958), 421.

[13] In regard to the "soul" of the Church, cf. *AAS*, XXXV (1943), 224. Concerning "invisible members of the Church," cf. *AER*, CXXXVIII, 1 (Jan., 1958), 67.

[14] *DB*, 2215.

[15] Cf. *AER*, CXXXVIII, 5 (May, 1958), 289-93.

were false. Thus, it is surely the common teaching of theologians that under no circumstances may a Catholic sing or play the organ for non-Catholic religious services.[16] Yet, apparently there are some Catholics who believe that for a grave reason this may be permitted. A censor who would find such an idea expressed in a work proposed for publication should be prepared to require that it be deleted before the *Nihil obstat* may be given.

On the other hand, the censor may not demand that a writer renounce an opinion that is held by a considerable number of reputable theologians, even though the censor himself strongly holds the opposite opinion. For example, if the censor is a Thomist, he could not refuse approval to a writer merely because he upholds a Molinistic opinion. He could, however, object to an unfair or erroneous explanation of the teaching of Thomism on the particular point involved.

May a censor refuse the *Nihil obstat* for some reason other than doctrinal inaccuracy—for example, because the grammar is poor or because the author does not argue his points clearly and accurately? I believe that he is within his rights to refuse to grant approval for such reasons, although in his report to the bishop he should make it clear that these are the reasons that have prompted his judgment, not doctrinal inaccuracy. Bouscaren-Ellis touch on an allied problem when they ask: "What if they [the censors] judge the doctrine of a book sound but believe its publication inopportune?" They answer: "They may give their opinion that it is inopportune, but must at the same time clearly approve the publication as regards soundness of doctrine. The Bishop may then use his discretion as to allowing the publication."[17]

A censor is required to make a profession of faith (though not necessarily to take the Oath against Modernism) before assuming the responsibility of his office.[18] It would seem that once a priest has been appointed as censor of books, it will suffice that he make the profession of faith only once, as long as he continues to hold this office.

I believe that a censor is entitled to make suggestions to an

[16] Cf. J. Bancroft, *Communication in Religious Worship with Non-Catholics* (The Catholic University of America Press, 1943), 72-75.

[17] Bouscaren-Ellis, *Canon Law* (Milwaukee, 1951), 775.

[18] Canon 1406.

author, if he believes that they would improve the work. Of course, if they are not made as conditions for the *Nihil obstat,* and the bishop does not impose them, the writer is free to accept or to reject them. I believe, however, that the average author is glad to receive such suggestions from one who has been worthy to be selected to the important post of censor. At any rate, I believe that an author should take these hints into consideration, try to judge them objectively, and, if he believes they will help his work, gladly incorporate them.

In a religious community there must also be some censorship before the superior can give the *Imprimi potest.* Generally speaking, the religious censor should have the same qualifications and perform his functions in the same manner as the diocesan censor.

At the present day the idea of censorship of writings (and plays and motion pictures) is held in abhorrence by many of our fellow citizens. They look on it as a tyrannical restriction of human rights. Unfortunately, the decisions of our courts are strongly inclining to this attitude. The result has been a flood of indecent literature, motion pictures, and the like. The Catholic Church, enlightened by the experience of twenty centuries and the guidance of the Holy Spirit, will not give in to this unfortunate tendency. The Church knows that because of the ignorance and spiritual weakness of many, writings that are hazardous to faith or morals cannot be made available to the general public. They are grave occasions of sin; and it is a fundamental ethical doctrine that people must be protected from the occasions of sin. The primary obligation of supervision over the writings of Catholics rests with the bishops, the authorized teachers of the Church. They must necessarily rely on help from others, and for this reason the Church requires them to seek assistance from official censors. Priests, whether diocesan or regular, invited to fulfill this office should regard it as a great honor to be of assistance to the *magisterium* of the Church, but at the same time they must be conscious of the grave responsibility they have undertaken, to play an important part in safeguarding the faith and the morals of the flock of Jesus Christ.

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Answers to Questions

A PROBLEM OF THE SACRAMENTAL SEAL

Question: If a priest, after hearing children's confessions, remarks to the pastor or the teacher that little Johnny Smith does not know the act of contrition, is he guilty of violating the sacramental seal? Suppose he says nothing about it to others, but later meets Johnny and offers to teach him the act of contrition. Is he guilty of any transgression of this sort?

Answer: A priest who would act in this manner would not *directly* violate the law of sacramental secrecy, and hence would not incur the penalty (excommunication most specially reserved to the Holy See) imposed by Canon 2369, § 1. For a direct violation of the sacramental seal is committed only when a confessor ascribes to a definite penitent the guilt of a certain sin or the guilt of mortal sin in a general way as learned by his sacramental confession. Of course, if Johnny had made his ignorance of the act of contrition a matter of confession the confessor would be guilty of a direct violation of the sacramental seal by revealing it as coming from this source, even though it was only a venial sin. But, we are presuming that the child's deficiency in this matter was not a matter of confession.

Neither would the confessor be guilty of an *indirect* violation of the sacramental seal if he announced to someone that the boy did not know the act of contrition. For, an indirect violation is an imprudent statement from which one might conclude that the penitent confessed a certain sin or some mortal sin in general. And the manifestation of the fact that Johnny did not know the act of contrition would give no hint as to whether he confessed that he told a lie or that he murdered his grandmother.

I believe, however, that a confessor who would relate to another the fact that a certain child was ignorant of the act of contrition in confession would be using knowledge derived from confession to

the inconvenience of the penitent *(cum gravamine poenitentis),* which is forbidden by the Church (Canon 890, § 1). If the child's ignorance was culpable, his inability to recite the prescribed formula is a sin that was committed or manifested *in the sacred tribunal,* though not *in confession*—and such a sin constitutes matter that must be kept secret, either by the natural law or by the Church law just cited or by both. On the other hand, if the child's ignorance was not due to his own fault (for example, if he had been sick and unable to attend school), I believe that he would still feel some embarrassment if the confessor spoke to the pastor or to the sister in charge of the children, mentioning Johnny by name. And that would be the use of knowledge derived in confession *cum gravamine poenitentis.* At most, I would say that the confessor might sometimes be permitted to teach the child the act of contrition when they meet afterward, if he felt sure that the boy would not take it amiss. But it would be better to get Johnny's permission even for this before he leaves the confessional.

In matters of this nature we must guard strictly against scandal. The laity are not familiar with the distinctions made by theologians in reference to the seal, but they take it as certain that the confessor will never mention or use *anything* that transpired in confession, and the legislation of the Church favors this manner of acting. Confessors should act strictly in accord with this norm.

DISPOSAL OF THE POOR BOX RECEIPTS

Question: In my parish we have accumulated a large sum of money from donations to the poor box. Very few of the people of the parish can be classed as poor, and in the few instances in which it was necessary to help any of these a small sum sufficed. Can the surplus in the poor box be used for such purposes as sending to summer camps boys or girls who are not impoverished but whose parents cannot pay for such a vacation, or helping toward the needs of boys and girls who show an inclination toward the priesthood or the religious life, but whose parents would find it difficult to provide them with the means of attaining the desired goal?

Answer: Doubtless, some would recommend that this good pastor send the surplus money in the poor box fund, not needed for impoverished persons in his own parish, to some other parish where

there are persons who are poor in the strict sense of the term. They would argue that the motive of those who donate this money is to help those who are truly poor, and that, if none such are to be found in their own parish, their gifts should be given to the poor elsewhere. I believe that such a disposition of the funds may be made by a pastor. But I am also of the opinion that the idea proposed by the pastor is fully acceptable, and that the use of the funds as he suggested within the limits of his own parish is permissible and laudable. Boys and girls who, though not poor in the strict sense of the term, cannot afford the benefits of a good summer vacation, or who lack the funds helpful to pursue what seems to be a vocation to the priesthood or the religious life can be regarded as poor in the wide sense. Hence, I believe that the donations of the faithful of a parish to the poor box can be reasonably applied toward the temporal or spiritual welfare of the young persons of the parish, as described by our questioner.

QUESTIONING CHILDREN ON MASS ATTENDANCE

Question: It has been stated in these columns that a teaching sister may not ask a child publicly whether or not he missed Mass the previous Sunday. However, may she request the children on Monday morning to declare whether or not they attended the *children's* Mass the day before, such attendance being a part of school discipline? Moreover, what is to be said of the custom prevailing in some parishes where the children are supposed to have their attendance at Mass attested each Sunday in the summer vacation on a card by some reliable person, such as the priest or a nun?

Answer: Certainly, it is not the same thing to ask children publicly whether or not they have attended Sunday Mass as to ask them about their attendance at a particular Mass, intended especially for children. But, if this latter course is followed, there should be no further questioning in public. Neither the sister nor the priest may question a child publicly why he missed the children's Mass, or whether or not he attended another Mass. Such questioning may be done only by the parents or the priest and only in private. Even asking publicly whether or not the children attended the children's Mass is not commendable, I believe, because the admission of non-attendance may bring a measure of opprobrium. Besides, it might

give some children the impression that they must attend this particular Mass in order to satisfy their Sunday obligation.

It would seem to be permitted to require the school children to obtain a written proof that they have been present at Mass on the Sundays of the summer vacation; but it must be remembered that the only persons who have a right to examine this record at the end of the summer are the parents and the pastor (or his assistants, as delegated by him to pastoral supervision), not the school sisters and surely not lay persons other than the parents.

It is appropriate to note in this connection that the real objective of Catholic parents, educators and pastors should be to train our young folk to come to Sunday Mass *of their own accord,* rather than through coercion. What benefit is gained if a child is made to go to Mass every Sunday by supervision, threats and penalties, but has not been induced to love the Mass, so that he will keep on attending the Holy Sacrifice the rest of his life? Of course, in the case of younger children, a certain measure of supervision and coercion may be necessary. But when boys and girls are eleven or twelve years old, parents, priests and teachers should try to train them to make Mass attendance a matter of personal responsibility. Teenagers especially should realize that the benefits of Sunday Mass are so great that they will make it the great event of the week, and will never miss Mass unless they have a legitimate excuse. I believe that the same principle should guide Catholic parents, priests and educators in their efforts to induce our young folks to receive the sacraments regularly.

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SOME REQUIEM PROBLEMS

Question 1: When a priest is offering a funeral Mass for a parent, which oration is he to use? May he select the one found in the *Orationes Diversae* for the father or mother of a priest? I have heard this oration used at such funerals.

Answer 1: The funeral Mass of the priest's parent will be the one *In die obitus* with the oration which is proper to that Mass, the *Deus qui proprium.* He may not select the oration for father or mother which is found among the *Orationes Diversae.*

Question 2: What Mass formulary is to be used at the funeral of a priest?

Answer 2: Not only for the actual funeral Mass of a priest (also bishop, cardinal, or the Pope) but for any of the privileged Masses offered for a priest, bishop, cardinal, or Pope, the Mass is the first one for All Souls' Day, with the oration taken from the *Orationes Diversae* in accordance with the dignity of the deceased person.

Question 3: Where there is a custom of reciting one nocturn of the Office of the Dead before a priest's funeral, which nocturn is to be chosen?

Answer 3: If by "before" you mean immediately preceding the funeral Mass, the first nocturn is always the one to be chosen. By way of anticipation the first nocturn would also be the choice if the Office were recited in the late afternoon or in the evening of the day before the burial. On any other day during the wake the nocturn would follow the rules set down in the breviary for the distribution of the nocturns (the first on Sundays, Mondays, and Thursdays; the second on Tuesdays and Fridays; and the third on Wednesdays and Saturdays).

HOLY COMMUNION IN ANOTHER RITE

Question: May the faithful of the Latin rite receive Holy Communion under both species, i.e., according to the Eastern rite, without special permission?

Answer: The general law makes such provision without the need of any special permission. "All the faithful of whatever rite are permitted to satisfy their devotion by receiving Communion according to another rite. But for their Easter duty they are to be exhorted to receive according to their proper rite, while Viaticum must be so received except in a case of necessity when it is lawful to receive it according to any rite (c. 866, 1-3)" (*Matters Liturgical,* n. 365, *j*). A priest of the Latin rite, however, is always bound to distribute Communion only under the species of bread.

COMMEMORATION OF THE ORDINARY IN THE CANON

Question: Does an Auxiliary Bishop commemorate the Ordinary in the first prayer of the Canon of the Mass?

Answer: All Bishops, whether they are residential or titular, omit the words *"et Antistite nostro N"* in the Canon and substitute *"et me indigno servo tuo."*

MISSAL PRAYERS OUTSIDE MASS

Question: When orations from the Missal are used outside the Mass itself (e.g., the prayer for peace, for the Holy Father, etc.), are they to be recited as in the Mass or is a shorter termination to be used?

Answer: Missal orations, when used outside the Mass itself, should have the short conclusion proper to them, not the longer one used in the Mass.

THE LEFT HAND IN BLESSINGS

Question: What is the celebrant to do with his left hand when he turns away from the altar to bless the incense at Solemn Mass?

Answer: Although many rubricians direct the celebrant to place the palm of his left hand on the altar as he turns away to bless the incense, a note in the revision of Martinucci's work refers to this posture as an awkward misinterpretation of the rubrics. *Matters Liturgical,* n. 187, *f,* says: "If you are at the altar and turned towards it, your left hand shall rest on the altar palm down. If you are not at the altar or turned half-way from it, your left hand shall be placed below your breast with the palm turned toward you." This latter posture is the sensible one, not only for the blessing of the incense on the three occasions occurring in the Solemn Mass, but also for the blessing of the subdeacon before the chanting of the epistle. The celebrant should likewise remember, on these four occasions, to join his hands before making the sign of the Cross over the person or thing blessed.

PAUSES IN THE RECITATION OF THE OFFICE

Question: With the current increase in group recitation of parts of the Divine Office in institutions not bound to the choral recitation, some of us beginners find the divisions within verses quite awkward at times. Are we free to shift the asterisk to suit ourselves?

Answer: The rubric set down before the first Psalm of Sunday's Matins would seem to require observance of the pauses at the asterisk in any choral singing or recitation of the Office.

JOHN P. MCCORMICK, S.S.

FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for September 1909 is a lengthy description of a recent book, *La Réligion des Primitifs*, by Bishop A. Le Roy, intended particularly to offset evolutionary notions regarding the origin of religion. The summary of his teaching appearing in the *Review* is made by Fr. H. G. Hughes, of England. Bishop Le Roy's experience made him eminently capable to discuss this matter, since he spent more than twenty years as a missionary among the primitive tribes of Africa. His theme is that among primitive people there are far more correct religious beliefs than persons with only a casual knowledge of these people are inclined to ascribe to them. "A certain number of well-defined notions of God can be discerned by one who knows how and where to seek them. It is the same with their ideas of morality." . . . Fr. L. J. Knapp contributes an article entitled "Neglect of Missions in Literature." It is a discussion of a recent book by Fr. R. Streit, O.M.I., in which the author complains that not enough attention is given to the mission activities of the Church in present-day literature. He points out that a more thorough treatment of this subject would be most useful for theology and apologetics, as well as for the success of the missions themselves. (It is gratifying to note after the lapse of fifty years that the scientific studies in Missiology which are being conducted in many Catholic universities at the present day furnish an answer to Fr. Streit's plea). . . . Fr. S. M. Hogan, O. P., of Canada, writes on "Blessed Joan of Arc and the Order of Preachers," pointing out that, although two Dominicans by their weakness concurred toward the death of the saintly maid, other Dominicans aided her by trying to have her exonerated, and in 1456 Dominicans contributed much toward the nullification of her trial and her final vindication. . . . Fr. J. Murphy continues his series on "Papal Envoys." . . . Fr. C. J. Warren, C.SS.R. (who is still living and active), writes on "The Spirit of St. Alphonsus de Liguori," emphasizing the kindness and mercy of this Saint. . . . The Analecta contain a letter of Pope St. Pius X to Bishop Kennedy, Rector of the American College in Rome, congratulating that institution on its fiftieth anniversary. . . . This issue contains four more chapters of Canon Sheehan's *The Blindness of the Reverend Dr. Gray.* F. J. C.

Analecta

THE INAUGURAL ENCYCLICAL OF POPE JOHN XXIII

The following is the first installment of the text of the Vatican Press Office translation of the encyclical letter Ad Petri cathedram, *issued by the Holy Father on June 29, 1959. This text was distributed in the United States by the press department of NCWC. This month we are printing the first three parts. The final part will appear in our October issue.*

INTRODUCTION

Perennial Youth of the Church: Motives of Consolation and Hope

Since the time when, though all unworthy, We were raised to the See of Peter, We have, not without instruction and consolation, more than once pondered on what We saw and heard when men of almost every race and opinion expressed their grief at the death of Our immediate predecessor, and likewise afterwards, when very many people, though anxious and distracted by other events and circumstances of serious import, directed their minds and hearts towards Us, called to the dignity of Supreme Pontiff. Undoubtedly, all that shows most clearly that the Catholic Church continues to enjoy her perennial youth, and has, as it were, "set up a standard unto the nations,"[1] whence streams forth a penetrating light and a gentle love which reaches all peoples.

In addition, Our announcement that We intended to hold an ecumenical council and a Roman synod, and likewise bring the code of canon law up to date, and publish a similar code for the Church of the Oriental Rite, has won the support of very many people. We are pleased, too, that this has nourished the hope that the minds of all men, to their advantage, will be stimulated to a more adequate and deeper recognition of the truth, to a salutary renewal of Christian morals and to a restoration of unity, harmony and peace.

We intend to deal with these three points, namely, the seeking and promoting, under the impulse of charity, of truth, unity and peace by means of this encyclical letter, the first We address to the whole Catho-

[1] *Isaias* 11 : 12.

lic world, since the apostolic office which We hold seems to demand that of Us before everything else at the present time. May the light of the Holy Spirit from on high be with Us as We write, and with you as you read; and may the influence of God's grace move all to pursue what all desire, in spite of the prejudices, and great difficulties, and many obstacles which hinder its achievement.

PART I—TRUTH

Knowledge of the Truth, especially of Revelation

The source and root of all the evils which affect individuals, people and nations with a kind of poison and confuse the minds of many is this: ignorance of the truth—and not only ignorance, but at times a contempt for and a deliberate turning away from it. This is the source of all manner of errors which, like contagious diseases, pass deep into minds and into the very blood stream of human society and turn everything upside down with serious damage to all individuals and to the whole human race.

Yet God endowed us with a mind capable of grasping natural truth. If we follow it, we follow God Himself, its Creator and the Guide and Lawgiver of our life. But if from lack of interest, laziness or even wickedness of mind we turn away from it, we are turning our minds from the highest Good itself and from the norm of right living.

Nevertheless, as We said, though we have the power to arrive at natural truths by the aid of the mind itself, this result—particularly in what concerns religion and right conduct—is not obtained by all without difficulty, and often there remains some admixture of error. Besides, we are quite incapable of attaining those facts which surpass the scope of reason and natural ability, unless enlightened and influenced by the divine power. For this reason, the Word of God, who "dwells in light inaccessible,"[2] because of His great love, having pity on man's lot, "became flesh and dwelt amongst us,"[3] in order to "enlighten every man who cometh into this world"[4] and lead all not only to full and perfect truth, but also to virtue and eternal happiness. So all are obliged to embrace the teaching of the Gospel; and if this is rejected, the very foundations of truth, goodness and civilization are endangered.

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[2] *I Tim.* 6:16.
[3] *John* 1:14.
[4] *John* 1:9.

The truth of the Gospel leads to eternal life

Obviously there is here a question of the greatest importance with which our eternal salvation is very closely linked. As the Apostle of the Gentiles warns us, those who are "ever seeking knowledge yet never coming to a recognition of the truth,"[5] who declare that the human mind can grasp no truth with complete certainty and who reject the truths revealed by God which are essential for our eternal salvation are beyond all doubt wandering miserably far from the teaching of Christ and the opinion of the Apostle of the Gentiles, who said:

"Let us all recognize our common unity through faith in the Son of God. . . . So we are no longer children, tossed to and fro, and carried about with every wind of doctrine that human wickedness, human skill in fabricating lies, may propound. We are to follow the truth in charity, and so grow up in everything, into a due proportion with Christ who is our Head; on Him all the body depends; it is organized and unified by each contact with the source which supplies it; and thus, each limb receiving the active power it needs, it achieves its natural growth, building itself up through charity."[6]

Obligations in respect to Truth; In the press

Those who deliberately and wantonly attack the known truth and in their speech, writing and action employ the weapons of falsehood in order to attract and win over uneducated people, to mold the inexperienced and impressionable minds of the young and fashion them to their own way of thought, certainly are abusing the ignorance and innocence of others and engaging in a practice wholly to be condemned.

In a special manner, then, We are compelled to exhort to a careful, exact and prudent exposition of the truth those who by means of books, reviews and daily papers, so abundant at the present time, make such a great contribution to the teaching and training of the minds of their fellow citizens, especially the young, and to the molding of their opinions and the regulating of their habits. These same men are gravely bound in duty not to disseminate lies, error and obscenity, but only the truth, and in particular to publicize that which leads not to vice, but to good and virtuous practices.

With profound grief We behold what Our predecessor of immortal memory, Leo XIII, complained of—"that falsehood is boldly creeping

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[5] *II Tim.* 3:7.
[6] *Eph.* 4:13-16.

in . . . by weighty volumes and small books, by the fluttering pages of the newspapers and theatrical advertisements."[7] We see "books and papers prepared to make a mockery of virtue and to give vice the place of honor."[8]

In Radio, Motion Pictures and Television

At the present time also, as you well know, venerable brethren and dear children, to these are added radio broadcasts and motion pictures and television shows—and these last are easily available within the home. Granted that from these there can arise inspiration and encouragement to what is good and honorable and in accord with Christian virtue, yet often, alas, they can be the source of enticement to loose morals, to disorderly life and to the snares of error and treacherous vices, especially in the minds of the young.

Consequently the weapons of truth and goodness must be marshalled against these instruments of harm, so that the strength of this great evil, which spreads its influence daily more widely, may be diligently and persistently held in check. It is therefore necessary to confront evil and erroneous writings with what is right and sound; against broadcasts, motion pictures and television shows which incite to error or the attractions of vice, must be projected those which uphold truth and strive to preserve wholesome morality. In this way, these new arts which have so much power for harm may be turned to the salvation and benefit of mankind and linked with honest pleasure, and provide a remedy from the very source whence the evil poison so often is supplied.

Moreover, there are those who, though they do not deliberately attack the truth, yet, by neglect and extreme carelessness, work against it—as if God has not given us a mind to search for and arrive at the truth. This depraved manner of acting leads by an easy path to this ridiculous opinion: there is no difference between the true and the false, and so all religions are equally true. To use the words again of Our predecessor, "this kind of reasoning was aimed at the destruction of all religions, and particularly of the Catholic, which, since it alone is true, cannot, without serious injustice, be placed on a level with the others."[9]

Moreover, to reckon that there is no difference between contraries and opposites has surely this ruinous result, that there is no readiness

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[7] In the letter *Saepenumero considerantes,* in the *Acta Leonis,* III, 262.
[8] In the letter *Exeunte iam anno,* in the *Acta Leonis,* VIII, 398.
[9] In the encyclical *Humanum genus,* in the *Acta Leonis,* IV, 53.

to accept any religion either in theory or in practice. For how can God, who is Truth, approve or tolerate the heedlessness, neglect and indolence of those who, when it is a question of matters affecting the eternal salvation of us all, give no attention at all to the search for and the grasp of the essential truths, nor indeed to paying the lawful worship due to God alone?

If so much labor and care is expended today in the learning and mastery of human knowledge so that our generation boasts—and with perfect right—of the marvellous progress made in the field of scientific research, why do we not expend equal, or greater industry, skill and ingenuity in assimilating by some sure and safe method, doctrines which affect not earthly and mortal life, but the life in heaven which will have no end? Then alone, when we have reached the truth which has its source in the Gospel, and which must be introduced into life's activities, then only, We say, will our minds find rest in peace and joy. This joy will far and away exceed that satisfaction which can arise from investigation into human affairs and from those wonderful inventions which we use today and which are daily extolled to the skies.

PART II—UNITY, HARMONY, PEACE

Advantages for the cause of peace derived from truth

Once this truth is grasped in its fullness, integrity and sincerity, the idea of unity ought to permeate minds and hearts and actions. For all discord, disagreement and disputes have their origin in this source, namely, the truth not known, or what is worse, the truth examined and understood, but rejected either for the sake of advantages and benefits which the erroneous theories are often expected to produce, or on account of that perverted blindness by which men too easily seek justification for their vices and evil deeds.

A sincere love of truth, then, is essential for all, whether private citizens or those who hold the destinies of nations in their hands, if they wish to attain that harmony and peace from which can arise true prosperity, whether of individuals or of whole peoples.

We exhort to this harmony and peace those, particularly, who hold the reins of government in their hands. Because We have a position above interstate rivalries, and embrace all nations with a like charity, and are influenced by no earthly advantages, no motives of political domination, no desires in this present life, We are of the opinion that, when We speak on this serious question, We can be judged and listened to with fairness and absence of bias by all men no matter what their race.

God has created men as brothers

God created men not as enemies but as brothers; He gave them the earth to be cultivated by their toil and energy, so that each single one might take from it its fruits and whatever should be necessary for his sustenance and general needs in life. But the various nations are nothing else save groups of men, that is, of brothers. These, linked by that fraternal bond, ought to strive each after his proper end, and also after the common prosperity of the whole human race.

In addition, the journey through this mortal life is not something to be considered only in itself and grasped for the sake of the pleasure it gives; it leads not only to the death of human flesh, but also to immortal life, to the homeland which endures forever.

If this teaching, if this hope full of consolation, is taken away from men's minds, the whole reason for life collapses. Greed, dissensions, disputes necessarily break out in our minds, incapable of any firm control. The olive branch of peace is no guiding light in our minds, but the fires of discord are set ablaze. Our condition is almost on a par with that of beasts, devoid of reason. Nay, it is worse, since, though we are endowed with the power of reasoning, by abusing it, we can produce, and fall into, worse states—as, alas, not seldom has happened; and like Cain, we are capable of staining the earth by the grave crime of shedding a brother's blood.

Before all else, therefore, it is necessary to recall to minds and hearts the right principles, if we wish, as we ought, our actions to be brought back to the path of justice.

For if we are brothers in name and in fact, if we are made partners of a common destiny in this life and in the next, why, We say, are we capable of acting as opponents, private and public enemies, of others? Why envy others, stir up hate against them, prepare death-dealing weapons against our brethren? Already there has been enough strife among men. Already far too many thousands of young men, in the flower of their age, have poured out their blood. Already too many cemeteries of those fallen in war cover the earth's surface, and solemnly warn that all should be, at long last, brought back to harmony, unity and a just peace.

Let all, then, direct their energies not at the things which cause men to keep separate from each other, but rather at those by which they can be united in a fair and mutual esteem for their respective goods and interests.

Union and agreement among nations

Only if men are eager for peace, as they ought to be, and not for

war, if there is a genuine common desire for the fraternal harmony of nations, will it be possible for state affairs and interests to be rightly acknowledged and, in consequence, happily reconciled.

Likewise, it will be possible, by the union of common counsels, for those principles to be sought and established which lead the whole human family to that most desired unity, in the enjoyment of which each nation sees its own rights of freedom not as beholden to others but as completely guaranteed. Those who oppress others, who deprive them of rightful liberty, undoubtedly can contribute nothing to this unity. In entire agreement is the opinion expressed by Our same wise predecessor, Leo XIII: "To check ambition, the grasping of what is another's, and rivalry, which are the chief causes of war, nothing is better adapted than Christian virtue, and especially justice."[10]

For the rest, if nations do not aim at this fraternal unity which must rest on the precepts of justice and be nourished by charity, conditions of gravest crisis remain. As a result, all prudent men complain and grieve that it seems to be uncertain whether the same events are moving towards the establishing of a solid, true and genuine peace, or are slipping in complete blindness towards a new and frightful warlike conflagration. We say in complete blindness; for if—which God prevent—a new war breaks out, nothing else will await or confront all peoples (such are the dreadful armaments which our age brings into play), but appalling destruction and ruin; and this, whether they are victor or vanquished.

We therefore ask all, and statesmen in particular, that they ponder these matters prudently and earnestly before God the Judge, and, as a result, with genuine good will, be ready to try every approach which may lead to the essential unity. This harmony and unity, by which alone, We say, the joint prosperity of nations will undoubtedly be increased, will be able to be restored only when minds are at peace and the rights of all recognized, and due freedom shine forth for the Church, for peoples and for the individual citizen.

Union and agreement among Social Classes

This kind of harmonious unity which is sought among peoples and nations, it is necessary to promote more and more among classes of citizens. Unless this is achieved, mutual hatred and rivalries, as We have seen, can exist. These will result in disorderly assemblies, rioting,

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[10] In the letter *Praeclara gratulationis,* in the *Acta Leonis,* XIV, 210.

and sometimes even in murders, together with the daily diminishing and endangering of public and private resources.

Our same predecessor aptly made this just comment: "In the human family, God ordained a difference of classes, and among these, a kind of fair dealing by means of friendly cooperation."[11] For it is clear that "as in the body different members act in concert, whence exists a control of tendency which is rightly called proportion, so in the state, nature has ordained that . . . the classes agree harmoniously among themselves, and in a suitable way engage in mutual fair dealing. They have an essential need of each other: capital cannot stand without labor, nor labor without capital. Harmony secures the excellence and order of things."[12]

Those, then, who dare to deny this difference in social classes, are opposing the laws of nature itself. Those who oppose this friendly and essential working co-operation between the classes of citizens, beyond all doubt, are trying to disturb and disrupt human society, with the greatest damage and danger to private and public advantage. However, as Our other predecessor of immortal memory, Pius XII, wisely declared: "In a nation worthy of the name, inequalities of social groups, which do not come from man's action but from the nature of things itself, in no sense prevent the bonds of a common brotherhood. We refer to the inequalities which concern mental and spiritual development, economics, the varied circumstances of the citizens—always, of course, having due regard to considerations of justice and mutual charity."[13] Individual citizens, indeed, and various classes of citizens can protect their own rights, provided this is done by legal means, not by violence, and provided they do not injustly trespass on the rights of others, which must likewise be held inviolable. All are brothers. Everything, therefore, must be settled by friendly agreement and with mutual fraternal charity.

Some signs of lessening tension

On this point it must be confessed—and it gives hope of better things for the future—that within recent times in some places the interclass relationships and discussions are turning out less bitter and less difficult. As Our recent predecessor, addressing the Catholics of Germany, thus expressed it: "The frightful calamity of the late war, which inflicted so much suffering on you, brought at least this advantage, that

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[11] In the letter *Permoti Nos,* in the *Acta Leonis,* XV, 259.
[12] In the encyclical *Rerum novarum,* in the *Acta Leonis,* XI, 109.
[13] Christmas Message, 1944.

among many classes of your people, with the putting aside of prejudices and the excessive love of personal advantage, and as a result of closer mutual association, conflicting class interests came nearer to a peaceful settlement. For adversity borne in common is the teacher of salutary discipline, however unpalatable."[14]

In fact, the distinctive marks of the social classes have become less noticeable. The classes themselves have become numerous since there is no longer question merely of employers and employed, and they more readily include all citizens. To those who have special training and skill, the opportunity is given to rise also to higher ranks of civil society. In what particularly concerns the wage earner, it is consoling to observe that all the steps recently taken which render more human the conditions which are enjoyed by factory workers and those in other fields of labor have this result: these workers have not merely an economic value, but one higher and more in keeping with human life.

Some important problems in the field of labor

And yet there still remains a long way to go. Since there continue to exist too many differences in material possessions, there are too many causes of enmity between various groups on account of the theory—sometimes defective, sometimes completely unjust—concerning the right of property, among those who selfishly desire their own advantage and convenience. Add to this the dread spectre of unemployment which fills many with grave anxiety and which, at least today, can produce greater hardships because the task of the worker is frequently handed over to some advanced type of machine. Of this kind of unemployment, Our predecessor of happy memory, Pius XI, uttered this complaint:

"Truly, it is to see reduced to inactivity and even to extreme want an almost countless number of decent working men, along with their families, who have no keener desire than to be able to earn honestly that bread which they beg for, by divine command, from their Heavenly Father. Their groans touch Our very soul; they force Us to repeat that lament which burst from the most loving heart of our Divine Master when confronted by the throng of people fainting from hunger, 'I have mercy on the multitude.' "[15]

Indeed, if we desire and seek—as we all ought to desire and seek—

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[14] Broadcast Message to the 73rd Congress of German Catholics.
[15] *AAS*, XXIII, 393 f. The Gospel passage cited is *Mark* 8:2.

the longed-for mutual union between the social classes, we must do all we can to bring it about by public and private endeavor and co-operation in courageous undertakings, that all men, even of the lowest class, may be able to earn by their toil and the sweat of their brow the necessities of life, and make provision for the future of both themselves and their families in a safe and honorable manner. Further, present-day conditions have introduced into ordinary daily use many conveniences, from the enjoyment of which one may not exclude even the poorer citizens.

Moreover, We earnestly exhort those who hold responsible positions in the various fields of human labor, and on whom the lot of the workers and sometimes their very life depends, not only that they take careful account of the wage the workers obtain by their labor, and the recognition of their rights, but also that they really consider them as men, or rather, as brothers. Employers should also provide in some suitable way for the workers to share more and more in the fruits of their labor and feel themselves partners in the whole enterprise. We give this advice precisely in order that the rights and duties of the employers may more and more be in harmony with the rights and duties of the employed, and be correctly adjusted so that the respective professional associations "may not appear like weapons to inflict or repel injuries which provoke mutually opposing wills and trials of strength, nor like a stream which sweeps aside or engulfs all obstacles in its path, but rather like a bridge which unites the parallel banks of the stream."[16]

Particular care, however, must be taken that progress in the moral sphere does not lag behind the progress in the economic field of which We have spoken. The dignity of Christians and even of human beings demands this. For what will it profit the workers to gain a greater supply of goods and enjoy the benefits of a more educated life, if they have lost or overlooked what concerns the immortal soul?

But the event will not fall below expectation so long as the social doctrine of the Catholic Church has been applied as it ought to the question; and likewise if all "endeavor to preserve in themselves and arouse in others, from the highest to the lowest, that charity which is the mistress and queen of all the virtues. For the longed-for salvation is to be expected primarily from a great outpouring of charity. We mean Christian charity, which is the law summing up the whole Gospel and which is ever prepared to dedicate itself to the advantage of others,

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[16] "Towards a Sound Social Order," in the *Discorsi e Radiomessagi di S.S. Pio XII*, VII, 350.

and is man's surest antidote against the pride of the world and uncontrolled self-love: St. Paul the Apostle set forth the different features of this virtue thus: 'Charity is patient. is kind; seeketh not its own; beareth all things, endureth all things.' "[17]

Union and agreement within the family

And finally, to that harmony and unity which We have invited peoples and their rulers, and all classes of citizens, with a father's earnest plea We urge the acquiring and strengthening of the same on all families. For if peace, unity and harmony are not found in the home surroundings, how can they exist in civil society? This orderly and harmonious unity, which ought always to flourish within the domestic circle, takes its rise from the sanctity and the unbreakable bond of Christian matrimony, and it nourishes in great part the organization, progress and good estate of the whole of civil society.

Let the father of the family take the place of God among his children, and not only by his authority but by the upright example of his life also stand clearly in the first place.

Let the mother, however, rule firmly and agreeably over her offspring by gentleness and virtue in the domestic setting. Let her behave with indulgence and love towards her husband, and along with him, let her carefully instruct and train her family, the most precious gift given by God, to live an upright and religious life.

The children are always to obey the parents who bore them, as is fitting, and love them, and be to them not only a comfort, but, at need, a real support.

Within the walls of the home let there be that ardor of charity which existed amid the family at Nazareth. Let all Christian virtues flourish, unity reign, examples of the good life shine forth. May it never come about—and this is Our earnest prayer to God—that this harmony, so good, sweet, and necessary, be rent asunder. For if the sacred institutions of the Christian family collapse, if the commands imposed by our Divine Redeemer in this matter are rejected or destroyed, then assuredly the very foundations of the state grow weak and civil society itself is corrupt and stands in grave danger, with consequent loss and damage to all citizens.

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[17] In the letter *Inter graves,* in the *Acta Leonis,* XI, 143 f. The citation from St. Paul is *I Cor.* 8:4, 7.

PART III—UNITY OF THE CHURCH

Prayer of Jesus Christ gives motives for hope

Let Us now speak of that unity which We especially desire, and with which the pastoral office committed to Us by God is most closely linked. I mean the unity of the Church.

Of course, all know that the Divine Redeemer founded a society which was to keep its unity till the end of time, according to the promise: "Behold I am with you all days even to the consummation of the world";[18] and that for this intention He prayed most fervently to His heavenly Father. But this prayer of Jesus Christ, which surely was heard, and granted for His reverence:[19] "That they all may be one as Thou, Father, in me, and I in Thee, that they also may be one in Us,"[20] implants in Us a comforting hope and gives assurance that eventually all the sheep who are not of this fold will desire to return to it; consequently, in accordance with the words of the same Divine Redeemer, "there will be one fold and one shepherd."[21]

It was under the guidance of this comforting hope which encouraged Us very much, that We publicly announced the plan to summon an ecumenical council, to which Bishops from every part of the world will come to discuss matters important to religion. The council's chief business will concern the growth of the Catholic Faith and the renewal along right lines of the habits of Christian people, and the adapting of ecclesiastical discipline to the needs and conditions of the present time. That event will surely be a wonderful manifestation of truth, unity and charity; a manifestation, indeed, which it is Our hope that those who behold it, but who are separated from this Apostolic See, will receive as a gentle invitation to seek and find that unity for which Jesus Christ prayed so ardently to His heavenly Father.

Longings for unity among the separated groups

We have already learned—and it was indeed a consolation to Us—that quite recently in not a few communities which are separated from the Chair of Blessed Peter, there has been aroused a certain sympathy of mind towards the Faith and Catholic teaching. And considerable re-

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[18] *Matt.* 28:20.
[19] Cf. *Heb.* 5:7.
[20] *John* 17:21.
[21] *John* 10:16.

spect for this Apostolic See has arisen and daily increased as the study of truth destroys prejudices once held. We also know that congresses have been held by nearly all those who, although in union neither with Us nor with each other, call themselves Christians, with a view to uniting among themselves; and that they have set up councils to this end. This shows that they are experiencing a strong desire to reach at least some kind of unity.

Unity of the Church desired by Divine Founder

It is beyond doubt that the Divine Redeemer established His Church and endowed and strengthened it with a strong mark of unity. Otherwise—to use an absurd expression—if He had not done so, He would have done something completely transitory and, at least in the future, contradictory to Himself, in much the same way as nearly all philosophies, which depend on the whim of men's opinion, come into existence one after another in the course of time, are altered, and pass away. But it is plain to all that this is opposed to the divine teaching authority of Jesus Christ who is "the way, the truth and the life."[22]

This unity, however, venerable brethren and dear children—which, as We said, ought not to be something frail, uncertain and unsteady, but something solid, firm, and safe—if it is lacking in other groups of Christians, is not lacking in the Catholic Church, as all who carefully examine the question can easily observe. It is a unity which is distinguished and adorned by these three marks: unity of doctrine, of government, of religious practice. It is a unity which is clearly visible to the gaze of all so that all can recognize and follow it. It has this nature, We say, by the will of the Divine Founder, so that within it all the sheep may be gathered together into one fold, under the guidance of one shepherd; so that all the children may be invited into the one Father's house, founded on the cornerstone of Peter; and so that, as a result of it, efforts may be made to link all peoples by this bond of brotherhood to the one kingdom of God, whose citizens joined harmoniously together heart and soul while on earth, may eventually enjoy happiness in heaven.

Unity of Faith

For the Catholic Church ordains that all that has been divinely revealed must be firmly and faithfully believed; that is, what is contained

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[22] *John* 14: 6.

in the Scriptures, or in oral or written tradition, and, from the time of the Apostles in the course of the centuries, has been approved and defined by the supreme pontiffs and the lawful ecumenical councils. Whenever anyone has left this path, the Church using her maternal authority has never ceased to invite him back, again and again, to the right path. She indeed clearly knows and maintains that there is but one truth, and consequently that contrary "truths" cannot exist. She declares and bears witness to the saying of the Apostle of the Gentiles, "The powers we have are used in support of the truth, not against it."[23]

There are quite a number of points which the Catholic Church leaves to the discussion of the theologians, both in so far as these points are not absolutely certain and, also, as the famous English writer, John Henry Cardinal Newman, noted, in so far as controversies of this kind do not tear asunder the unity of the Church, but rather greatly help (by striking new light out of the friction of the various opinions) to a deeper and better understanding of the dogmas, and level and strengthen the path to the attainment of that unity.[24]

However, that common saying, sometimes expressed in other terms and attributed to different authors, should be retained and approved: In essentials, unity; in doubtful matters, liberty; in all, charity.

Unity of Government

Further, the unity of government in the Catholic Church is obvious to all. For just as the faithful are subject to their priests, and the priests to their bishops, whom "the Holy Ghost has placed . . . to rule the church of God,"[25] so each and all the bishops are subject to the Roman pontiff, who is regarded as the successor of St. Peter, whom Christ Our Lord set as the rock and foundation of His Church,[26] and to whom alone in a special manner He gave the power of binding and loosing whatever is on earth,[27] and of strengthening His brethren,[28] and of feeding the whole flock.[29]

Unity of Religious Practice

With regard to unity of religious practice, everyone knows that the

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[23] *II Cor.* 13:8.
[24] Cf. Newman, *Difficulties of Anglicans,* I, 261.
[25] *Acts* 20:28.
[26] Cf. *Matt.* 16:18.
[27] Cf. *Matt.* 16:19.
[28] Cf. *Luke* 22:32.
[29] Cf. *John* 21:15 ff.

Catholic Church from its earliest period down through the centuries has always had seven, neither more nor fewer, sacraments, received as a sacred legacy from Jesus Christ.

She has never ceased to dispense these throughout the Catholic world for the nourishing and fostering of the supernatural life of the faithful.

It is likewise known that in the Church is celebrated only one Sacrifice. This is the Eucharistic Sacrifice by which Christ himself, our Salvation and our Redeemer, daily sacrifices Himself for us all in an unbloody manner but truly, as He did when hanging from the cross on Calvary; and thus in His mercy He pours out on us the immeasurable treasures of His grace.

Hence St. Cyprian with complete truth declares: "It is impossible for another altar to be set up or a new priesthood to be established apart from the one altar and the one priesthood."[30]

However, as all are aware, that does not prevent the use and approval in the Catholic Church of various rites, by which she is displayed in greater beauty and, like the daughter of the King of Kings, seems to be dressed in varied robes.[31]

That all may obtain this true and harmonious unity, the Catholic priest, when he is celebrating the Eucharistic Sacrifice, offers the spotless Victim to the most merciful God, interceding in the first place "for Thy holy Catholic Church, that Thou wouldst deign to give her peace and protection, to unite and guide her the whole world over; together with Thy servant our Pope, and all true believers who foster the Catholic and apostolic faith."[32]

Paternal invitation to Union

May this wondrous manifestation of unity, therefore, by which the unity of the Catholic Church stands forth for all to see—may these desires, these prayers by which she implores from God the same unity for all, move your mind and rouse it in a salutary manner. We say, *your*—for We are speaking to those who are separated from the Apostolic See.

Indulge this gentle longing We have to address you as brothers and sons; permit Us to nourish that hope for your return, which We foster with sentiments of paternal love.

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[30] Epistle numbered 43 in *CSEL*, III, 2, 594, and 10 in *MPL*, IV, 345.
[31] Cf. *Psalm* 44:15.
[32] Cf. the Canon of the Mass.

We are glad to address you with the same pastoral zeal with which Theophilus, Bishop of Alexandria, when an unhappy schism was rending the seamless garment of the Church, addressed his brethren and sons in these terms:

"Let us, dearly beloved, as sharers in a heavenly invitation, each according to his degree, imitate Jesus, the guide and accomplisher of our salvation. Let us embrace that humility of soul which uplifts, and that charity which unites us with God; and that sincere faith with respect to the divine mysteries. Flee from division, shun discord . . . foster charity among yourselves: listen to Christ speaking, 'in this will all men know that you are My disciples, if you have love one for another.'"[33]

Note, We beg of you, that when We lovingly invite you to the unity of the Church We are inviting you, not to the home of a stranger, but to your own, to the Father's house which belongs to all. Permit Us, then, longing for you all "with the tenderness of Jesus Christ,"[34] to exhort you to call to mind your ancestors "who preached God's work to you: contemplate the happy issue of the life they lived, and imitate their faith."[35]

The noble ranks of the Saints above, whom each of your races has sent before you into heaven, and those in particular who by their published writings handed down and explained clearly and accurately the teaching of Jesus Christ, seem to invite you by the example of their life to union with this Apostolic See, with which as a means of salvation your Christian community also was linked for so many centuries.

All those, therefore, who are separated from Us, We address as brothers, using the words of St. Augustine: "Whether they like it or not, they are our brethren. They will cease to be our brethren only if they cease to say the 'Our Father.'"[36] "Let us love the Lord our God, let us love His Church: let us love Him as a father, Her as a mother, Him as a Lord, Her as His handmaid; because we are children of His handmaid. But this marriage is fastened with bonds of great love; nobody can offend the one and be acceptable to the other. . . . What does it profit you not to have offended the father, who will not leave unpunished an offense given to the mother? . . . Hold, therefore, dearly be-

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[33] *Hom. in mysticam coenam,* in *MPG,* LXXVII, 1027.
[34] *Phil.* 1:8.
[35] *Heb.* 13:7.
[36] *In Psal. 32, Enarr. II,* 29, in *MPL,* XXXVI, 299.

loved, hold all of you with one mind God as your father, the Church as your mother."[37]

Need for special prayer

But We direct Our suppliant prayers for the protection of the Church and the extension of the fold and kingdom of Christ to the most gracious God, giver of heavenly lights and of all good things. And We urge that prayers may likewise be directed by all Our dear Brethren and children in Christ.

The outcome of the future ecumenical council depends more, indeed, on all vying with each other in the ardor of their united prayers, than on human effort, industry and diligence. To take part in this prayerful appeal to God, We invite most lovingly those, also, who, though they are not of this fold, yet reverently worship God and with good will strive to keep his commandments.

May the divine entreaty of Christ increase and bring to fulfillment Our hope and Our intentions: "Holy Father, keep them in thy name whom thou hast given me; that they may be one as we also are. . . . Sanctify them in truth; thy word is truth. . . . Not for them only do I pray, but for them also who through their word will believe in me . . . that they may be made perfect in one. . . ."[38]

From harmonious agreement of minds flows peace and joy

We repeat these words in earnest prayer, along with the Catholic world united with Us. We do so, inspired not only by a burning love for all nations, but also moved by the humility of spirit of the Gospel.

For We know the lowliness of Our own person, whom God, not by Our merits but in His secret counsel, deigned to raise to the dignity of Supreme Pontiff.

Therefore, to all Our brethren and all Our children who are separated from this See of the Blessed Peter, We repeat these words: "I am . . . thy brother, Joseph."[39]

Come, "receive us."[40] We have no other desire, no other wish. We ask nothing else from God save your salvation, your eternal happiness.

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[37] *In Psal. 82, Enarr. II,* 14, in *MPL,* XXXVII, 1140.
[38] *John* 18: 11, 17, 20 f., 23.
[39] *Gen.* 45: 4.
[40] *II Cor.* 7: 2.

Come; out of this so longed-for and harmonious unity which brotherly love must foster and cherish, great peace will spring: that peace which surpasses all our thinking,[41] since it has its origin in heaven; that peace which Christ announced to men of good will by the choirs of angels who hovered above his crib,[42] and which, after the institution of the Sacrament and Sacrifice of the Eucharist, he imparted with these words: "Peace I leave with you, my peace I give unto you; not as the world giveth do I give unto you."[43]

Peace and joy; joy also, for those who are really and effectively united with the mystical Body of Jesus Christ, which is the Catholic Church, share in that life which flows into each single member from the divine Head. And one account of that life, those who faithfully obey all the instructions and commandments of our Redeemer, can enjoy even in this mortal life that happiness which is a foretaste and prophecy of the eternal happiness of heaven.

Activity within the soul at peace

This peace, however, this happiness, while we travel amid the difficulties of this earthly exile, is still imperfect. For it is a peace not unruffled, not without its storms; it is an active peace, not a lazy or listless one. Further, it is a peace which makes war on all errors, however speciously these may be veiled in the guise of truth, and on the enticements and blandishments of vice.

It fights against the enemies of the soul, of whatever kind, who are capable of weakening, soiling and harming innocence or our Catholic Faith; and also against hatred, deceits and discord which can tear and wound it.

For this reason, the Divine Redeemer gave and entrusted to us the peace which is His.

Peace, then, which we must seek and towards which we must bend all our efforts, has to be, as We said, that which admits no errors nor compromise with those who hold them; the kind of peace which makes no concession to vice and which avoids all discord.

Those who pursue this peace must be ready to give up their own advantage and convenience for the sake of truth and justice, in accord-

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[41] *Phil.* 4:7.
[42] Cf. *Luke* 2:14.
[43] *John* 14:27.

ance with the words: "Seek . . . first the kingdom of God and his justice. . . ."[44]

Through the intercession of the Blessed Virgin Mary, Queen of Peace, to whose Immaculate Heart Our predecessor of immortal memory Pius XII consecrated the whole human race, We make Our earnest prayer to God that this unity in harmony, this true, active, fighting peace may be obtained, both for those who are Our children in Christ, and also for all those who, though separated from Us, yet cannot do other than love truth, unity and harmony.

(*To be concluded*)

[44] *Matt.* 6: 33.

Book Reviews

THÉOLOGIE DU JUDÉO-CHRISTIANISME. By Jean Daniélou, S.J. Paris: Desclée & Cie., 1957. Pp. 457.

This exceptionally valuable work is concerned with the Christian message, as this was expressed in thought forms characteristic of the Judaism that was contemporary to Our Lord. As Father Daniélou sees it, Catholic teaching or Catholic theology was first proposed in this way, and continued to develop in this fashion during the first four centuries of the Christian era. These same thought forms continue to be inherent in the contemporary expression of sacred theology.

The author gives us a highly enlightening explanation of the various literary sources in which Christian teaching is set forth primarily in the terms of the thought processes of the Jewish mentality. He treats of the early Christian apocrypha of the Old as well as of the New Testament, the earliest liturgical texts, the writings of the pseudo-Barnabas, Hermas, St. Ignatius of Antioch, and St. Clement of Rome. He has also an interesting discussion of the traditions of the elders or the presbyters, known through the statements of Eusebius and others, as well as an astonishingly good study of the heretical currents in the Judeo-Christian literary world. Then, with his usual thoroughness and learning, he analyzes the pertinent attempts at scriptural exegesis and apocalyptic.

The major part of the book is given over to an investigation of the statements of various fundamental Christian teachings in these primitive Judaic thought forms. Among the topics here considered are the doctrines of the Trinity and about the angels, the different titles of the Son of God, the teachings on the Incarnation and the Redemption, the Mystery of the Cross, the divine message concerning the Church, Baptism, the Holy Eucharist, the Christian community, and the personal holiness called for in the followers of Christ. There is also a very good discussion of beliefs about the millennium.

The author is to be congratulated on his precision in defining the term "judéo-christianisme" as it is explained in his work. "Here, then, we understand by *judéo-christianisme* the expression of *christianisme* in the forms of the *Spätjudentum*" (p. 19). Thus Father Daniélou shows that this phenomenon is not merely the inclusion of Old Testament teachings in the Christian message, nor definitely any amalgam of Christian doctrine with "the rabbinic, legalistic Judaism after the fall of Jerusalem" (*ibid.*).

The use of the word *"théologie"* in the title and in the content of this magnificent treatise may need a certain amount of explanation. As the body of Father Daniélou's book shows very clearly, the truths set forth in this theology of Judeo-Christianity are exactly the same as those proposed in the writings of the later Doctors of the Church and in the classical theology of the schools. What is characteristic of Judeo-Christian *theology* is the employment of symbols or figures of speech within the areas of this thought form of late Judaism to bring out truths which men of Western mentality and training brought out either through the use of other metaphors or, more frequently, without the aid of symbols.

There may be some who would imagine that the actual teaching of a theology of Judeo-Christianity would in some way differ from the doctrine of Catholic writers of Western provenance. One of the great benefits to be derived from a reading of Father Daniélou's book is the evidence that the various "theologies" differ, not in content, but in the figures by which they bring out the same divinely revealed truth.

JOSEPH CLIFFORD FENTON

FUNDAMENTAL MARRIAGE COUNSELING: A CATHOLIC VIEWPOINT. By John R. Cavanagh, M.D. Milwaukee: The Bruce Publishing Co., 1957. Pp. 598. $8.00.

In the preface to his book Doctor Cavanagh says:

> This book is not one which you are likely to sit down and read from cover to cover. It contains, however, information which you will need if you counsel married people. It assembles for your use a large mass of material which would require prolonged research if you went to the original sources. It is not a book to which a physician would refer for anatomical facts or other information that is strictly medical. However, it does supply all of the medical information that specialists in other fields would need. The moral theologian would not find here a complete treatise, but all other specialists will find a complete discussion of the moral problems relating to marriage.

These words seem to explain rather well the purpose of this book. To say the least, it would seem that Doctor Cavanagh and his collaborators were quite ambitious. At first glance one might even feel that their aim was unrealistic and beyond all human endeavor. However, it can happily be said that such is not the case.

This book is certainly a milestone in the field of Catholic marriage and the family. There is no other book, at least in Catholic circles, which embraces such a broad view of marriage and its many problems.

The book is an excellent compilation of some of the difficulties which face the modern Catholic marriage.

It should be said, though, that the presentation and the analysis of the problems studied in this book are not reserved to the Catholic marriage or to the marriages of Catholics. It is true that some of the chapters in this book have particular interest only to the Catholic. But by-and-large the non-Catholic will find here something which can be beneficial to every marriage. Probably in this fact lies the greatest contribution of this work.

Living as we do in a complex society with the influence of its various structures and cultures, the individual and the individual marriage find themselves buffeted on all sides. Many times these structures and cultures contradict the values and the norms of the individual and the individual marriage. This is very especially true of the Catholic who is brought up with a preconceived idea of the dignity of marriage and at the same time sees all around him pressures which attempt to destroy that dignity. Faced with these pressures it might at times seem almost impossible for the Catholic to uphold the truths which he has been taught from birth.

It is necessary to use every force to counteract the influence of the pagan society in which we live. Cana, the Christian Family Movement and the other Family Life Movements are doing everything in their power to carry on this warfare, for that is what it is. But these movements are not enough. Every means of propaganda and proselytizing are necessary. No small part in this countermovement will be played by books like this one. To make known to Catholic and non-Catholic alike the dignity which was bestowed on marriage by God through nature and through the direct words of Christ is already a worthwhile accomplishment. By dispelling ignorance, Doctor Cavanagh and his collaborators have helped to destroy some of the influence of our pagan society.

In spite of the tremendous contribution which this book most certainly is, it seems to have its limitations. Thus, although the book is entitled *Fundamental Marriage Counseling,* only one chapter is devoted to the subject of marriage counseling. This chapter deals with its matter in a somewhat superficial manner. Certainly there would be no disagreement with the principles of counseling which Doctor Cavanagh enumerates. These principles could be more fully developed, however. No marriage counselor would object to the distinction which is made between marriage counseling and psychiatry but this, too, could have been explained more thoroughly and the lines of demarkation

more clearly drawn. What is really missing in this chapter, though, is an explanation of the techniques of counseling.

It seems quite unfortunate that no mention is made of the various methods of interviewing and counseling. Such an explanation would be invaluable to those who are called upon to counsel married couples. It would seem that such a treatise would be especially helpful since many of those, the priest, the doctor and the lawyer included, who do counseling have no special training in interview techniques. It is realized that it is beyond the scope of Doctor Cavanagh to make professional marriage counselors out of the readers of his book. It does seem unfortunate, however, that a book on marriage counseling has so little to say on its specific theme.

The professional marriage counselor might draw exception to the book's obvious overemphasis on marital problems which are physical in nature. By "physical" is not necessarily meant "sexual." Fully three-quarters of the work deals with difficulties and tensions produced in the physical area. The two chapters in which the psychology of the sexes and the economics of the family are treated are not enough to convey the importance of these two subjects as factors in marital disturbances. Religion as a tension problem, irresponsibility, emotional disturbance, in-laws: these are some of the problems which could be included in the list of factors of marriage breakdown.

In this regard, a treatment of the sociological aspects of the family would have been a noteworthy addition to the book. An analysis of some of the social pressures to which the family is subject would have produced a greater understanding of and a deeper feeling for the problems which the family must face today. The person who is unfamiliar with the workings of social pressures and conflicting cultures might scoff at being told by a married couple: "You do not understand." But too often there is more truth than fiction in their words. These words do not always convey a reproach. Very frequently the couple themselves do not "understand." Their words are a plaintive cry for help, a desire to be appreciated, a voice calling in the wilderness.

It would be wrong, of course, to accuse the authors of confining marital difficulties to the topics treated in the book. They never say that their list of factors is exhaustive. However, at the same time, it would be a mistake not to mention that there are marital problems which are not discussed in this book. It would be a grave error to permit the book, even involuntarily, to give the idea that the problems treated here are the only problems of marriage.

What the authors have written about, they have written about well. They might have brought out more clearly, however, the relationship

between the problem and the method of the counselor's treatment of the problem. Sometimes there seemed to be no connection between what the problem was and how the problem could be counseled.

A question arises concerning the three chapters of the book on control of conception. It is questionable whether or not a marriage counselor need know the specific methods of contraception which are elaborated in the first of these chapters. However, that is a minor issue and there would be reasonable arguments for both sides. Much more important, though, is the question of the distribution of these three chapters. Having been given the techniques of contraception in the first of the three chapters, the reader must wait until the third chapter to find the judgment on their morality. There is not any question that the moral position is completely and clearly exposed and defined. But the logic of separating technique and moral judgment is questionable. It would seem that it might be better to use a more integral approach to this problem of contraception, especially since it is such a source of friction even in Catholic marriages.

Fundamental Marriage Counseling has its shortcomings. It cannot possibly answer all questions and fulfill all requirements. Nevertheless, Doctor Cavanagh and his collaborators have attempted a monumental work. They have certainly succeeded and should be congratulated. They have produced, through their common efforts, the most comprehensive study of marital problems ever compiled in Catholic circles. Anyone doing marriage counseling will find between the covers of this book the solution to many problems which may be presented to him.

JOHN J. JOHNSON

Books Received

THE GOOD GOD. AN ESSAY IN THEOLOGY ON THE INFINITE MERCY OF GOD. By L. Garriguet. Translated from the French by Anne M. C. Forster. St. Meinrad, Indiana: The Abbey Press, 1959. Pp. 181. In paper binding, $2.25. In cloth binding, $3.00.

THE TWENTY ECUMENICAL COUNCILS OF THE CATHOLIC CHURCH. By Father Clement Raab, O.F.M. Westminster, Maryland: The Newman Press, 1959. Pp. xiv + 226. $3.50. This book was originally published in 1937, and it contains a valuable preface by the late Father Thomas Plassmann, O.F.M.

KNOWLEDGE IS NOT ENOUGH. By Samuel B. Gould. Yellow Springs, Ohio: The Antioch Press, 1959. Pp. 232. $3.50.

A PEARL TO INDIA. THE LIFE OF ROBERTO DE NOBILI. By Vincent Cronin. New York: E. P. Dutton & Company, Inc., 1959. Pp. 297. $4.50.

MAN, THE STATE AND WAR. A THEORETICAL ANALYSIS. By Kenneth N. Waltz. New York: Columbia University Press, 1959. Pp. ix + 263. $5.50.

TERMS USED IN ARCHEOLOGY. A SHORT DICTIONARY. By Christopher Trent. New York: Philosophical Library, 1959. Pp. 62. $2.75.

FINDING GOD IN ALL THINGS. ESSAYS IN IGNATIAN SPIRITUALITY SELECTED FROM *Christus*. Translated by William J. Young, S.J. Chicago: Henry Regnery Company, 1958. Pp. ix + 276. $4.50.

THE CHURCH IN THE DARK AGES. By H. Daniel-Rops. Translated from the French by Audrey Butler. London: J. M. Dent & Sons, Ltd. New York: E. P. Dutton & Co., Inc., 1959. Pp. ix + 624. $10.00.

MATTERS LITURGICAL. THE COLLECTIO RERUM LITURGICARUM OF REV JOSEPH WUEST, C.SS.R. Translated by Rev. Thomas W. Mullaney, C.SS.R. Re-arranged and Enlarged by Rev. William T. Barry, C.SS.R. Tenth Revised Edition. New York and Cincinnati: Frederick Pustet Company, 1959. Pp. xxvi + 1171. $8.00.

WITH MARY IN MIND. A GUIDE TO MENTAL PRAYER. Edited by Father Howard Rafferty, O.Carm. Chicago: Carmelite Third Order Press, 1959. Pp. 183. $1.50.

DISTINGUISH TO UNITE, OR, THE DEGREES OF KNOWLEDGE. By Jacques Maritain. Newly translated from the fourth French edition under the supervision of Gerald B. Phelan. New York: Charles Scribner's Sons, 1959. Pp. xix + 476. $7.50.

JOY IN THE FAITH. Meditations by Auguste Valensin, S.J. Translated by Alastair Guinan. New York, Tournai, Paris, Rome: Desclee Company, 1959. Pp. 435. $4.00.

CHURCH AND PARLIAMENT. THE RESHAPING OF THE CHURCH OF ENGLAND. By Olive J. Brose. Stanford, Cal.: Stanford University Press. London: Oxford University Press, 1959. Pp. vi + 239. $5.00.

THE LIGHT OF THE WORLD. LITURGICAL MEDITATIONS FOR THE WEEKDAYS AND SATURDAYS OF THE ECCLESIASTICAL YEAR. III TIME AFTER PENTECOST. By Benedict Baur, O.S.B. Translated by Edward Malone, O.S.B. Revised Edition. St. Louis and London: B. Herder Book Co., 1959. Pp. x + 495. $5.95.

PROCEEDINGS OF THE 1958 SISTERS' INSTITUTE OF SPIRITUALITY. THE ROLE OF AUTHORITY IN THE ADAPTATION OF THE RELIGIOUS COMMUNITY FOR THE APOSTOLATE. Edited by Joseph E. Haley, C.S.C. Notre Dame, Indiana: University of Notre Dame Press, 1959. Pp. x + 315. $4.00.

WHAT IS A PRIEST? By Joseph Lécuyer, C.S.Sp. Translated from the French by Lancelot C. Sheppard. New York: Hawthorn Books, 1959. Pp. 125. $2.95. This book is n. 53 of the *Twentieth Century Encyclopedia of Catholicism.*

SAINT PAUL AND HIS MESSAGE. By Amédée Brunot, S.C.J. Translated from the French by Ronal Matthews. New York: Hawthorn Books, 1959. Pp. 141. $2.95. This book is n. 70 of the *Twentieth Century Encyclopedia of Catholicism.*

A DICTIONARY OF THOUGHT FROM MY WRITINGS AND FROM MY EVENINGS. By Dagobert D. Runes. New York: Philosophical Library, 1959. Pp. 152.

THOUGHTS FOR TERTIARIES. ESSAYS ON THE SPIRITUAL LIFE. By Thomas E. McGinnis, O.Carm. New York: The Scapular Press, 1959. Pp. 143. $1.25.